1920 and 1930, when the depression (beginning the end of 1929) sent large numbers back to Mexico. However, the Mexican population here has only in a limited degree established lifetime homes; individuals have been far less constant than numbers, and most of the Mexicans here have not been in the district longer than from 3 or 5 to 8 or 12 years.

5. NATIVE ORGANIZATIONS.

The Mexicans in District 2 are surprisingly poorly organized, considering their numerous organizations in some other districts. In Sacramento City is found one of the Honorary Commissions (Comisiones Honorificas), with, as customary, the Mexican consul-general at San Francisco as the nominal head. It has only about 25 members, and does little except celebrate the patriotic holidays and once in a while take up a collection for some individual in need, or for racial cause.

The Spanish-American Alliance (La Alianza Hispano-Americano) is represented in the same city by three lodges, with a collective membership of approximately 125. It is a fraternal organization rather similar to the Masons, with rites known only to members, insurance benefits, and mutual aid.

The Mexican Athletic Club of Sacramento, associated with the Catholic Church, has a strong membership, as the Mexicans, especially those of American birth, take enthusiastically to basketball in particular, and also to baseball, and to a lesser extent, to boxing, wrestling and other sports. There are half a dozen each of basketball and baseball teams, and the Mexican teams have made quite a reputation for frequent winning of the City Basketball Championship. Many Mexicans are also found in the American teams, including professional baseball.

The Cathedral of the Blessed Sacrament, Eleventh and K Streets,

is the local Roman Catholic Church working with this nationality, though by no means confined to it. It has the following societies for the Mexicans: the Holy Name Society (98 members), the Christian Mothers (110 members), the Children of Mary (75 members - ladies), the Junior Holy Name Society (70 members - boys), and the Santa Inez Society (50 members - girls).

There have been some attempts to start labor unions among the Mexicans, but as far as can be ascertained none have been successful in District 2. Up to a short time ago there was a Spanish-American Center on Sixth Street between K and L, which gave Protestant (Methodist) church services and Epworth League meetings for the Mexicans. This has now been discontinued. A. V. Wristen is doing some social and religious work among the Mexicans, in the Clubhouse at Southside Park, supported largely by the Baptist and to some extent by the Methodist Churches.

For the migrant Mexicans, however, the only organization may be said to be the Spanish-Potuguese Mission, 1816 Seventh Street, with Rev. John Gouveia at the head. It works virtually exclusively among the migrants, giving many food and lodging in their need, interpreting for illitrates and those not knowing the language, advising and protecting, as well as conducting religious services (Protestant).

6. NATIVE NEWSPAPERS IN THE VERNACULAR.

There is no Spanish language newspaper published in District 2. However, the Cathedral of the Blessed Sacrament gets out a monthly bulletin in Spanish (El Boletin) which is sent free to all Mexican Catholic families in Sacramento City and the immediate surroundings. It is edited by Federico Falcon, field secretary of the Mexican Catholic Welfare Bureau, Diocese of Sacramento.

7. FEASTS AND HOLIDAYS, FOLKWAYS.

The two great patriotic holidays are those of September 16 (Independence Day— proclamation of independence by the patriot priest Don Miguel Hidalgo y Costilla, September 16, 1810) and May 5 (called by the Mexicans el Cinco de Mayo— the Fifth of May— commemorating the defeat of the French imperialists in the battle of Puebla, May 5, 1862).

The church holiday dearest to Mexican hearts is that of Our Lady of Guadalupe, celebrated December 12, hohoring the reputed appearance of the Virgin Mary to a shepherd at a spot where the renowned chapel now stands in the town of Guadalupe-Hidalgo, Mexico. Special church (Catholic) services are held for the day in Sacramento and all other towns in District 2 where there are Mexican colonies, and there is often a religious procession.

All the usual Catholic holidays are also observed, especially the Day of Saints Peter and Paul, June 29, All Saints' Day, November 1, All Souls' Day, November 2, the main days sacred to the Virgin, and of course Christmas and Easter. A very customary feature of Mexican fiestas is the breaking of the olla, or large pottery jar that in Mexico would be used for carrying and storing water. The jar will be filled with wrapped sweetmeats and perhaps other prizes and hung from the ceiling. Then each participant in turn is blindfolded, and being handed a stick and turned around several times, permitted to strike three times. When the jar is finally located by one of the blindmen and struck sufficiently hard to break, there ensues a wild scramble for the goodies it contained.

Many Mexican houses have what may be described as a family shrine, half of a religious and half of a patriotic character, with

flowers and candles before holy pictures or images, and also small Mexican flags, portraits of patriots as Juarez, Hidalgo, etc. Elsewhere in the house there are likely to be various Mexican objets d' art, as decorated sombreros, displays of the Mexican coat of arms and colors, examples of typical Mexican handiwork, as caballeros on hoseback, made in woven straw, pottery, and wax, posters depicting Mexican dances, pictures in feathers, wood carvings, and so on. Much of this work, made generally by Mexicans of the first generation, often illitrate and always totally untrained in art, is excellent. The fineness of touch is phenomenal. One may see a Mexican carving a nut into an exquisate ornament, or dressing fleas (dead!) with all the proper details of a bride and groom at the altar, only to be seen under a microscope.

In clothing, the first generation fairly often retains the sombrero, the rebozo, and the bright colors of Mexico. American foods are added to the diet, but the time-honored Mexican ones are not discarded. It is said that Mexicans sicken in our institutions and are adversely affected in our hospitals because deprived of their customary foods. Alike in their restaurants, groceries, and homes in District 2 are found tamales, enchiliadas, frijoles, pan dulce and other breads, cactus and sweet potato candy, panocha, Mexican chocolate, etc. Suxh exotic articles as chocolate mills are sold, and beaters for making chocolate (the drink), and even metates and rollers for grinding corn are displayed, though in the latter case, probably more as a reminder of Mexico than for actual use here.

Mexican drug stores are also interesting, having displays not dissimilar to the Chinese herbalists. Mexicans will tell you, however, that despite the many herbs, the ground dried flesh of snakes, and so on carried, that the health of Mexicans is so much poorer

in this country than in Mexico because they are deprived of their wise women and herb doctors who knew how to cure them.

Weddings and baptisms are celebrated with music, dancing, and feasting, and funerals are very elaborate and costly. Instead of birthdays, the individual's saint's day, or day of the saint after which he or she is named, is a yearly occasion for festivity.

The Mexicans not only have a remarkable natural talent for art, but according to all observers, unusual talents for music, song, and drama, including composition. Few Mexicans but can play some musical instrument. At their fiestas they will sing ballads (corridos) and and songs (canciones) to the accompaniment of guitars or violins. Church holidays often occasion a dramatization described as of real merit.

8. FOLK TALES AND MYTHS STILL ALIVE.

Religious legends of Mexican origin, tales of miraculous happenings, and folklore of lucky and unlucky signs and portends are all found to be very prevalent among the Mexicans here. On certain church days buried treasure may be revealed by flames rising from the ground. One may be bewitched by the "evil eye." Swallows bring news. Red (as with some other races) keeps away evil. Owls portend bad luck. Certain objects must not be exchanged as gifts if disastrous consequences would be avoided.

The above are some of the beliefs mentioned by the Mexicans interviewed. The story of Our Lady of Guadalupe (referred to previously) was told, also occasions of good fortune coming through the intervention of saints ~~petit~~ petitioned.

9. OCCUPATIONS IN OLD COUNTRY, IN U. S., AND OF PARENTS.

The Mexicans in District 2 come predominantly from the unskilled

laboring classes, largely agricultural. A good many were share farmers. Some were skilled labor of the small town types, frequently forced here into the unskilled labor catagory through the difference in working methods of the two countries.

In this district the migrant Mexicans are of course found in seasonal agricultural employment, working in the sugar-beet fields, at hop picking, tomato picking, fruit harvesting, etc. Some who have their permanent homes in Sacramento and other towns of the district work out in the fields from spring to fall, only returning periodically. Other of the permanent residents are found employed at the railroad shops of Sacramento and Roseville, in the oil industry at Woodland, in the brickyards, in construction work, in mine work, in foundries and factories, and in various sorts of unskilled and semi-skilled labor. Lesser numbers are found in the skilled trades and a sprinkling in the professions-- doctors, dentists, etc. There is a fair representation of Mexican groceries, drug stores, dry goods stores, restaurants, and similar establishments in the district.

The American-born generation of Mexicans, as would be expected, tend to better their occupational status. The labor position of the migrant Mexicans has many tragic features. Entirely unorganized, seldom speaking good English and often none, and all too frequently illiterate or at least with a complete lack of knowledge of their rights, they are completely at the mercy of the labor contractors who supply gangs of workers where required and who in nine cases in ten mercilessly exploit them.

Verbal contracts are frequently violated, traveling and outfitting expenses supplied by the contractor grossly exaggerated, and board on the job (not uncommonly put up by the contractor) very unsatisfactory for the amount charged and from the standpoint of health. The camp

store in the hands of the contractor is another fruitful source of exploitation, with prices run up two or three times beyond value and a pushing of sales that keeps the workers debt-ridden. Worst of all is probably the free selling of liquor and marijuana to the workers by many of the contractors. The workers, undergoing the great strain of "squat labor"-- work in the sugar beets, for instance, is claimed to be the hardest in California agriculture-- get along faster under the influence of such stimuli, but at terrible cost to themselves. Owing to their Indian blood, the effect of alcohol on the Mexicans is far greater than on the average white; while of course the deteriorating effects of marijuana as well as its liability to produce criminal violence are well known.

Another sad feature of Mexican migrant labor is that it is so difficult under the small wages paid and general exploitation to save enough during the agricultural months for even reasonably decent living over the winter. It was suggested from more than one source that if the employers of Mexicans would allow them, on the completion of prune picking or whatever the last autumn work might be, to remain on until spring rent free, it would work out to their as well as the workers' advantage, making for a stronger, healthier, more contented, and more dependable labor supply, than that which must, as at present, spend the winters "on the road" more or less vainly searching temporary employment, or congregating miserably in city slums.

10. CELEBRITIES, GENERAL COMMENTS.

There are no known celebrities in District 2.

Mexicans are predominantly of three racial divisions: Spanish, Indian, and mixed (mestizo). Probably a vast majority of the immigrants here are mestizos.

MEXICANS - 10

Illiteracy has been mentioned. Although the passing of a literacy test (in any language) is one of the requirements for legal entrance to the U. S., many of the Mexicans evade it by illegal entrance. All authorities contacted agree as to the many Mexicans here illegally. Reasons for this are several: The ease and comparative cheapness of being smuggled across the border, especially up to a few years back; the high cost of legal entrance ($18 total, including $2 for visa by U. S. consular officer plus $1 for executing application plus $2 head-tax); the several days or more of waiting for action by, first, the Mexican Migration Office and then by the American authorities, involving considerable expense of food and lodging; the literacy test, which many cannot pass; the rough and humiliating treatment often received from the American authorities in the medical and other examinations; the encouragement given smuggling by some of the contractors and firms, which desire to supply or hire contract labor from Mexico, though this is in violation of both American and Mexican laws.

Probably largely owing to the racial prejudice the Mexicans (except those showing little Indian blood) encounter, and also to their comparative closeness to their homeland, they in many cases do not become a permanent addition to the United States. Comparatively few of the first generation become citizens, though, as a matter of fact, their eligibility to citizenship when predominantly of Indian blood has never been finally decided. Yet the generation born here are described as strongly against their families returning to Mexico.

Immigration quota restrictions do not apply to natives of Mexico, though there has been agitation to extend the quota to them. This agitation has died down since the depression because of immigration from Mexico so largely decreasing of itself.

The Mexicans are praised on all hands for their big past contributions to America as "hewers of wood and drawers of water"-- as common laborers in fields few other nationalities would attempt. Since the depression this class has found itself much less needed and has returned to Mexico in considerable numbers. Of those that remain, a large percentage still constitute a shifting population, going and coming according to the demands of labor and their hopes of employment. There are, however, some thousands in District 2 who have been fortunate enough to establish some security of employment and residence, and who may consequently be called permanent.

The Mexicans, as would be expected in view of their living and working conditions, are a disproportionately heavy burden on American charities. Their crime rate, for the same reason, is rather high. Yet it is maintained that few nationalities are more genuinely willing to work when opportunity is given and more appreciative of and responsive to good treatment.

There is no doubt that the race is highly gifted in the spontaneous art expressions of primitive peoples. Mexicans take to music-- even written music-- as ducks to water, as it was expressed on several hands. They have a remarkable flair for the composition of songs and ballads. In delicacy of touch in art they are unrivalled. Dramatic feeling is considerably developed. Unfortunately all these talents tend to be lost in the second generation under American education.

SOURCES

FRANCISCO VALDEZ, Field Secretary, Mexican Catholic Welfare Bureau, Diocese of Sacramento, and editor of El Boletin (Mexican monthly bulletin published by the Cathedral of the Blessed Sacrament).

Rev. JOHN GONZALEZ, director of the Portuguese-Spanish Mission, Sacramento, working largely with the Mexicans.

SOURCES - continued

C. Martinez, proprietor El Paso (Mexican) Restaurant, Sacramento.

Father McGoldrick, Cathedral of the Blessed Sacrament, Sacramento, in charge of the Mexican church work.

United States Immigration Service, Sacramento.

Digests of United States Immigration laws, as applicable to Mexicans.

United States Census, 1930.

"Mexican Immigration to the United States", by Manuel Gamio, University of Chicago Press, 1930.

Persons whose biographies are given, and others.

Visits to Mexican stores, restaurants, homes, etc.

BIOGRAPHY OF FEDERICO FALCON, MEXICAN SOCIAL WORKER

Falcon was born in the State of Zacatecas, central Mexico. His father was a shoemaker in the small town of Fresnillo. Little Federico became a chorister in the parish church, being doubtless chosen, as is the custom, for his general intelligence and personality as well as voice. In any case he was encouraged to take an active part in church work of various kinds and to complete his schooling.

Very early he became a traveling salesman, soon establishing a confectionery route between Ciudad Juarez, Mexico, and El Paso, Texas. He supplied the hotels, restaurants, etc. It was in 1914 that he first crossed the border. Falcon explains that during these years he so managed his affairs as to avoid serving as a soldier, an occupation for which he had no liking.

The constant state of war and revolution in Mexico, with first one side and then the other in ascendancy and the innocent bystander paying both ways, drew Falcon towards a more peaceful country. He came to California in 1919, his first job being on the railroads. This was followed by work in a milk plant near Waldsto for two years, and various other employments.

It was in 1927 that Falcon reached Sacramento. His always keen interest in church work, his special education, and his broad background of experience in many of the occupations of his fellow countrymen, brought him his present position as field secretary of the Mexican Catholic Welfare Bureau, Diocese of Sacramento, and editor of El Boletin, published by the Cathedral of the Blessed Sacrament for their Mexican parishioners.

XXXXX

Falcon met his wife, Mexican born, in the United States, and is the father of six children. The children have all attended the Catholic schools of Sacramento.

BIOGRAPHY OF JESUS RIVERA, LABORER, SACRAMENTO

Jesus Rivera was one of a family of seven, born in the State of Chihuahua on a little piece of land farmed by his parents. The year was 1901. His father was something of a carpenter, and was paid by the villagers for making various needed articles. His mother made pottery which was usually bought by a dealer, and probably exported.

Jesus attended school for about four years. As a boy of 15 or 16 he was conscripted into the rebel army, and covered considerable territory marching. He couldn't say his division ever actually came to blows with any enemy. They mostly lived off the country. When Rivera found an opportunity to desert no one interfered.

Rivera stayed with a family for several months who were very good to him. He married a daughter of the house, Luisa Ortiza, a very young girl. An American company was opening a gold mine near by, and Rivera obtained work in it. He worked until 1924, when, resenting some changes made by the company, he and some other workers and their families decided to find employment in America.

They took they train to the border, and after two weeks' delay and the usual formalities, were allowed to cross into Texas. Several contractors had approached them, offering employment. The whole group, all of whom were fortunate in having picked up some English at the mine, refused, until an alluring promise of wonderful pay in Michigan was made them. Free transportation was offered.

They got almost nothing to eat in the train. When they arrived at their destination they found the picture still less rosy. The work was in the beet fields, and it proved to cost almost as

much to live as they made. The contractor kept back considerable of their pay on various excuses. The water was bad, and two of Rivera's children-- there were five already-- and others in the group, sickened and died. All the group were ill.

Work continued in Michigan through the harvest. Winter brought much suffering: they had never know such cold. The group, still sticking together, were glad to sign on for a ~~job~~ in California.

In this state they became separated. Rivera and his family moved from one seasonal agricultural occupation to another. They were in Imperial Valley, near Fresno, in Placer County, etc. In the last named county Rivera also got work in a mine. He, personally, found little trouble about getting work during the depression, but working conditions were often very bad.

Rivera came to Sacramento City hoping to get steady employment for the sake of the family. He wanted his children to be educated. He has not been too lucky here, but has kept going during the last three years at various jobs in and near the city, including unloading for a warehouse, work for a gravel company, etc.

He and Mrs. Rivera and the six living children are buying a small home near Southside Park; the youngsters attend school and are doing well. The Riveras feel on the whole that America has bettered their condition.

BIOGRAPHIES OF AURELIA AND EMILIA GIL

Aurelia Gil is 18 and her sister Emilia 16. They came to the United States the first time, with their parents and two older brothers, when they were infants. Their parents worked in seasonal agricultural employment (cotton, walnut, etc.) in the Southwestern States. In winter they sometimes returned to Mexico. When Aurelia was 8 the family went back to their native State of Guanajuato and took up land under government help. The venture turned out badly for the group involved. Crops failed, they were without food. Gil the father was able to borrow a little money from Aurelia's godfather, who was a tailor in Guanajuato, the capital of the State.

They came again to the United States, engaging themselves for work in the cotton fields of Imperial Valley. This was followed by other seasonal jobs up and down California. Picking hops the following year, Gil got into a dispute with a fellow worker and was fatally stabbed. The two boys helped support the girls and their mother until the latter died in 1937. Times had often been very bad. Since then they have been worse. The brothers and sisters had to separate to find work; the girls have had some employment in canneries of Sacramento and Isleton during last year and this, but not enough to keep going without the money sent by their brothers, when able to do so. The girls were so hard up a few months ago when they returned to Sacramento after a search for work, that they slept for several nights in parks, until helped by a mission working with the citizens. Their position, like that of so many of their nationals, has been particularly hard because they have never been in any community long enough to be entitled to more than transient relief. They have met with many disheartening experiences in seeking work, have been insulted, etc. ~~It is hoped that something secure can now be found for them.~~

BIOGRAPHIES OF LUIS PASCUAL AND ANA PASCUAL

Pascual was born in 1884 on an estate in the State of Guanajuato. He had three brothers and four sisters. The family acquired a piece of land of their own, which they worked together with various employments on the hacienda. Pascual from about the age of 12 herded cows. At 17 he married the daughter of a taxidermist from the city who came to visit a neighbor who was her godmother. Mrs. Pascual was 16.

Pascual continued as a worker on the hacienda, helped by his wife, until 1907. They had two children who died. Then Pascual decided to try his luck in the United States. He hated to tell his wife of his decision. Without informing her, he went to Irapuato and bought a ticket for the train, and as he could not write well, had a man write a letter back to her explaining that he would make real money in the United States and as soon as possible they would be together again. ("I felt, oh, very bad," says Mrs. Pascual. "But pretty soon my man sent money, and I felt better. I have a good man.")

Pascual got common railway labor in Texas, which lasted several months. He heard of high wages in Chicago, and went there at the approach of winter, obtaining a good job in a tannery but unfortunately falling very sick with pneumonia as a consequence of the change of climate. Only the devotion of a friend, Raphael Dario, pulled him through. The sickness had used up all his money; he was worried because he had nothing to send his wife, who had sent word that she was with child. Dario loaned him money to send.

In the spring Pascual got another factory job and did well. He stayed until winter when he went back to his wife and baby. After about a year on the land they decided to come to the United

States together. At the border a labor contractor persuaded them to join a gang headed for California. They found themselves in an orchard in Santa Clara County.

Since then Pascual has had many sorts of agricultural and railroad work. He feels things have been fairly good with him--"Some of the field work is too hard; you get sick, can't eat, can't sleep; but I been pretty lucky. I save a little money, get house out near North Sacramento, raise vegetables, sometimes have factory job, sometimes go out to fields for few months."

Pascual at present is helping in the Mexican restaurant kept by a friend. His son, the only living child, (two also died in America), is in high school. Pascual himself has gone to night school in this country and become sufficiently educated to subscribe for a Mexican newspaper from Los Angeles and one of the local American dailies.

BIOGRAPHY OF IGNACIO M. SALAZAR, BELLAMY, SACRAMENTO

Salazar was born June 4, 1[illegible]4, in the State of Durango. His people were tenant farmers. He came to the United States at the age of 1[illegible], in 1[illegible]. His first work was washing dishes in a hotel in El Paso. Then he was taken by a labor contractor to Arizona, then to California. Since, he has done seasonal work in vegetable fields and orchards of eight or ten states. Some paid well, some badly, living conditions were generally very poor. "Steady work is best." He is glad he learned English and got this job as bellboy in Sacramento. It is first-rate; tips are picking up lately.

Mrs. Salazar is American-born, of Mexican parentage. They rent their home, have no children. Mrs. Salazar has had semi-professional engagements as a musician. Salazar plays all instruments, though he never had a music lesson in his life.

MEXICANS - 20

BIOGRAPHY OF FELIPE MORALES, CARPENTER

Morales was a carpenter (cabinet maker) in Santa Maria, Jalisco, for 17 years. His father was a carpenter and blacksmith. As a young man Morales served in the Mexican army and was invalided home. He went back to his trade.

Hoping to better his earnings, he came to the United States first in 1914, leaving wife and children in Mexico. He did not find the work he expected but got quite profitable employment in the Oklahoma oil fields. He then migrated to Los Angeles, California, where he got work in a box factory. Wages looked good and he sent for his family. They joined him, and after a year or two, hearing of opportunities in Sacramento, they all came here. Since 1920 Morales has mostly been employed as a carpenter. He and his wife both read, and the children are all in school.

BIOGRAPHY OF GUADALUPE VEGA, LAMPIER

Vega has worked in cotton, beets, fruit, berries, tomatoes, hops, and many other crops, in California, Oregon, Arizona, Texas, and Alabama. He has crossed the border several times. In Mexico he was an agricultural laborer. His age is 29.

He has been, according to his detailed account, cheated numerous times by contractors and employers. He is, however, quite Americanized, and expects to remain in this country. He is marrying a Sacramento girl, and said (when met at the El Paso Restaurant) that he was in the city for the ceremony. Then they will go down to San Diego, where his brother has a job for him driving a truck. (His brother came to this country later than Vega, "but always strikes things lucky." He is employed in a store in San Diego.)

not correct

Lerner
4/6/37
Edit-Kotterman
4/7/37

RACIAL MINORITIES SURVEY - MEXICAN

John is still a youngster, just 22 years of age, slender, and handsome in the Rudolph Valentino way. He comes from Penjaro in Guanajuito. His father was a blacksmith, who was always re-fighting Villa's battles, and taking part in every political eddy. John got three years of school, just fundamentals, reading, writing and arithmetic. When he was 10 he took all of his mother's eggs she was saving for market, some 100 of them, and arranged an egg ambush on his favorite enemy. None of the eggs survived, and John's mother was so furious she took some harness and began to beat him; John refused to stand for it and tried to take the harness away, but his father came in, and really beat him ~~up John.~~

John brooded over this for several days, then filled his father's bellows with mud and sand, and ran away. In two days he got to a railroad stop, and bummed his way; he had no idea where the train was going, and when it stopped in Coahuila, for the first time he thought of going to the United States. That was just a vague place where you earned much money and brought arovobiles (automobiles) three or four of which he had seen. There was a middle aged couple who were going across the border, so they took him, too. He said he was an orphan.

They liked John (then still Juan) and as the engachistas (contractors) approved of children of the age to help on

crops, they invited him along with them. They worked in Imperial Valley, but John was too young to really help much, only in certain part of the work, so he just had a good time. He used to bring water from the ditch to the workers (they called him "little boss," because he stood around and watched them working, but did not work himself) or make himself popular with the women by tending their children.

In a year he could drive any make of car. In two years he knew a great deal about engines; 'Juan will fix it,' they would say around camp.

Juan inspected at first hand the United States from Washington down to the Mexican border, and from Texas back to California, while he was following the crops. He did not always stay with the couple who had picked him up in Mexico, but would join up with any family that took his fancy. He began to earn more and more money, usually he would contribute half to the family he had adopted in the camp, and the rest carefully salt away, for he had one ambition to own his own car.

When he was 14 he bought an old Buick, into which he transferred a Ford motor because it was more economical. Having his own car marked his manhood, so instead of being everybody's child, he gathered his own family, four other young Mexican boys, and two orphan children, a little girl, eight, and her baby brother, four. And they, too, followed the crops.

Lerner 4/6/37
Edit-Kotterman
4/7/37

Racial Minorities Survey
Mexican

Juan got into jail once around Turlock, because the grower gave them as living quarters a one room shack, which had been enlarged out of an old privy, with the old seats uncovered. Juan insisted on pitching a tent, but the grower said he would allow no tents on his land, because Mexicans always left a mess; that they would live there and like it. Juan said they would leave. The grower said they couldn't, and then began to make slurring remarks about Donna, who was not 10 years old, and what were these five boys doing with a young girl. They had always treated Donna like a little queen, and the tent they usually slept in had a canvas partition across half of it that was all Donna's and Pedro's (her baby brother). Because Donna was there listening to all this, and the grower used such coarse Mexican words, Juan just saw red and knocked the grower out. They were arrested at the next town, and the juvenile authorities made an investigation into the matter of the two children. They insisted on a medical examination. The authorities wanted to put her in a home, but the boys said they would pay a Mexican family to take care of her, and the authorities finally agreed to this. They got some friends here in Los Angeles to take Donna and Pedro. Juan had been thinking of that anyhow, because he felt the children should be where they could get a real education, and so far they only knew how to read and write Spanish,

but it was the humiliation they put Donna through that angered him.

Juan got six months in jail, and a fine of $100. He could speak no English and they allowed him no defense anyhow, but he did not understand until several months after he was in jail that the fine meant they had taken away his car.

Juan (now John) had made up his mind to try to get steady work in the city, preferably Los Angeles, but the depression was just beginning, and for a youngster, who had no trade, a job was out of the question. So he had to go back to being a fruit tramp.

In '32 and '33 the conditions of the agricultural workers had become so unbearable, their wages so low, that a series of strikes took place.

John joined the union right away, as did thousands of Mexicans. Overnight he found himself a leader; like many of his nation he had a natural eloquence, but besides that he had amazing organizing powers. He could think of a thousand schemes to outwit the vigilantes; he saved his fellow workers from much bloodshed; he was one of the first to organize defense squads, unarmed, but so strong in numbers they did not dare attack them. John was tear gassed more than once, and clubbed several times, but all of the strikes he was in were won.

John came out of the strikes an entirely different person. He went to San Francisco and got work as a mechanic, and

studied nights. He wanted to learn English well so he could be of help to his people; he wanted to learn everything about labor organization he could. Besides he wanted to know enough so he could go to a trade school and specialize in automobile engines. Last year he came to Los Angeles.

John at the worst hated, at the best distrusted them. Americans. But since he went through strikes side by side with Negroes, and southern whites, and saw their loyalty and sense of brotherhood equalled those of the Mexicans, he has changed his attitude. Some of the American leaders of the union he speaks of with almost worship. He feels now the question is not that of nationality, but of class.

Like most immigrants who have been in labor struggles, he remarks how first they are despised because of their low standard of living, then when they try to get a higher one which they can only secure by striking, they are treated with the utmost brutality.

John speaks our language with precision and ease; goes to American theaters and movies, has some American friends, but mostly he speaks and is with Mexicans. He is working now on an invention, but will not sell it if it works out. He says he will offer it free to the governments of Mexico, Spain and the Soviet Union.

He makes a great deal of money at his trade. He still supports Donna and Peter, sends money home, contributes to labor organizations, but has one extravagance,--clothes. He

has several dozen shirts, and three suits. His clothes are not loud at all, but everyone ~~always~~ stares at him on the street, for he is dressed so well. Everything blends.

He has no wish to return to Mexico except to see his family, and to study conditions there. He feels this is his country, and that he must be one of those to see Mexicans get a square deal.

Lerner 4/6/37
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4/7/37

RACIAL MINORITIES SURVEY - MEXICAN

Concepcion who has lived here 26 years, or since she was 20 years old, does not speak a single word of English. The information in this interview was obtained with great difficulty, for it had to be translated, and she observed me for almost an hour, before she trusted me sufficiently to answer the questions her daughter, Lupe, translated to her. She is known to hundreds of Mexicans as a "wise woman."

She was born in Agos de Agua, Guanajuato, a little village on the great central plateau of Mexico. Her father tended cattle; the family income could not have been more than a few cents a day. Sandals, blankets, the furniture and clothes the family used, were all made in the home. Schools did not exist.

Concepcion was the youngest of the children, but when she was 12 years of age her mother died, and her father married again. Her step-mother had three little children, and Concepcion took care of them. When she was 14 she married a peon, an Indian type like herself. After the first baby was born, her husband came to the United States where he worked picking cotton. For years he did this, working during the season, returning home from December to April. Once he stayed away two years, without sending home any money. During this time Concepcion worked for a

"curandera," and became skilled in the folk practice of treating disease with herbs and spells. She used to pray every day for her husband's return, crawling to the crucifix on her knees, and starved the children and herself to be able to pay the priest for special prayers. When he returned, it ~~turned out~~ he had been kept ~~as~~ a virtual prisoner in one of the mining towns, not able to send letters, and always in debt by the simple expedient of charging him just a dollar or so over what he earned, for his food, tools and lodging. He was threatened with arrest if he left.

After this he stayed in Guanajuato for a while, but there simply wasn't enough to live on, so in 1908 the whole family came to the United States. They went through Cuaded Juarez to El Paso.

During ~~all~~ this time two of Concepcion's four children had died. She says with the first one it was the Evil Eye, and with the second, the chili and lime she carried the ninth month of her pregnancy. The touch of chili or lime in pregnancy dooms a child to disease, she thinks.

Jesus did the usual manual labor of immigrant Mexicans--railroads, road building, brick kiln, construction. Once when he was working on the tracks, something went wrong with the hand car, and the foreman insisted Jesus should try to fix it; a freight came through on the same track and in helping to lift it from the track, at the foreman's orders, Jesus was killed. This was in 1917. The company paid for the funeral, and got Concepcion to sign a paper

saying Jesus' death was due to his negligence.

She gave Jesus a wonderful funeral, just like in Mexico. Much food and tequila was brought, and for three days everyone ate and drank. She had two priests say paternosters, and gave the church a very large fee.

The eldest of the six children was 11 years of age; only two were old enough to earn anything. One shined shoes, the other made braids of leather in a leather shop. It was very hard at first, but in several years, her burden was lightened, two more of the children died.

Concepcion stopped doing housework, and embroidering children's dresses, and became a curandera in her own right. She came to Los Angeles (1919) because she was offered a job in a drug store here.

The children are grown now, but do not have to contribute to her support, rather she has helped support them. One of the daughters was divorced from her husband and she takes care of the three little ones while the mother works making dresses (a power machine operator). Another daughter, the youngest, lives at home.

None of the boys went beyond elementary school, neither did one of the girls, b~~ut the other~~, the youngest went through two years of high school, quit in order to work, but now is studying dramatics.

The boys occupations are barber, and warehouse worker. They speak and read only Mexican.

Lerner 4/6/37
Edit-Kotterman
4/7/37

Racial Minorities Survey
Mexican

Concepcion is still illiterate, and she has no interest in learning to read and write. Neither does she have any faith in doctors. She believes firmly in the Evil Eye (when I came in and laughed and played with the grand-children, she was very upset, and sent them out. Later Lupe (her daughter) told me her mother was afraid of the Evil Eye. Strangers should tease and make children angry as this keeps them well, but not be kind to them,as I had been,for this made them susceptible to disease). She knows many spells to combat evil spells and nahuales (evil spirits), herbs to cure all diseases, and secrets for winning the man you love, etc. Those who come to her, swear she has never failed.

These are some of the superstitions she has: If a pregnant woman looks at the moon in eclipse the child will be born lame; if she carries chili or lime the ninth month, the child will be ill; if she sees blood, the child will be in an accident.

Sweethearts must never shake hands--this means desertion. To dance in the same room as a bride means bad luck. Any wish made at 9:15 p.m. falls true; to absolutely guarantee it look at the brightest star in the sky and make a cross of your body by standing with outstretched arms. Don't leave rubbish by the door--nahuales will hide in it.

Often men come to her and ask her will such and such a girl make a good bride; she has many methods of testing, but this is one of her favorites.

She will ask the man to get her a jar of bees, and bring his would be bride, then she will enclose the bees in a towel and open it in the girl's face. If she shrinks and runs, that means she is no good, but if she just stands there, that means she is a treasure, for she has the fortitude to stand marriage.

All these beliefs in spirits, spells, etc., do not interfere with her religion at all. She is the most devout of Catholics. Her house if full of crucifixes, Virgin Marys, little shrines, images of saints, and colored pictures of holy scenes. She refuses to return to Mexico because she thinks they are abusing the church, and has raised money to help finance the Church campaign against the government.

She would rather die under torture than place a hat on her head; she will wear only a shawl, and she battles with her daughters because they wear hats. American customs, "pocho" (American born Mexican) girls, she looks on with horror.

As for American men, she despises them; she says one is not a man that lets women boss him, like American men do. She firmly believes wives should be submissive. When her oldest daughter finally decided on a divorce she would have nothing to do with her, and took the children so they would not be under the mother's influence. This in spite of the fact the husband beat not only his wife, but the children, unmercifully, did not support them at all, and threatened to

Lerner
4/6/37

RACIAL MINORITIES SURVEY - MEXICAN

Carlos, although he looks much older, is thirty-eight. For fourteen years he has worked in the packing houses here. He was born to peons on an estate in Zapotlan in Jalisco. Schools did not exist in those days, but one of the ladies ~~would get~~ had spells of humanitarian interest in those who did her work, and then she would take some of the cleaner children and teach them. This made up Carlos' education.

Children had to start working almost as soon as they could understand commands. Carlos was condemned to the tannery when he was six, for he had had a fight with one of the master's children, and the master said: "He likes to beat hides, well we won't deprive him, he can have a lifetime of it." He learned every phase of tanning, and by the time he was fourteen was a skilled workman.

There were nine other children in the family, so his mother had little time for him, but because he had such hard and unpleasant work to do, she used to baby him a little, and sing and talk to him. She encouraged him especially to be pious.

Shortly after his fourteenth birthday, one of Huerta's regiments came through and lining up all the peons, picked out certain ones for conscription. Though Carlos was so

young, he was very tall and strong looking, and they assured him, the whole enemy army consisted of boys. He was very proud of his smart uniform and real leather boots, so didn't object very much to soldiering. However in a year he had deserted, and ended up fighting with Villa. "I had rawhide on my feet instead of boots, but I was proud, for I was with Villa who alone was fighting for us."

When Villa gave over to Madero, Carlos was promoted, but refused to fight. The betrayal of the people's revolution so embittered him, he denounced Mexico, and decided to come here. His first entrance was "illegal," that is not registered officially and head tax paid. But most Mexicans come over his way; a "coyote," contractor, agrees to get them across if they will accept a certain job. Carlos was sent on "track" as a gandy dancer, at $1.50 a day. This seemed a fortune to him, but for the box car the men lived in he was charged two dollars a week, and for meals--just tortillas--five dollars a week.

He drifted around ~~for a while~~, doing odd jobs, cotton picking, pipe-laying, ditch digging, then in 1920 went ~~back~~ to Mexico again. He married a Mexican girl, and after the first baby was born, decided to come back to the States. Wages were still at the best 75¢ a day for him in Mexico, another revolution was brewing, and he felt that in this country he could save enough for a better life for himself and his family.

They came up to Salt Lake where he worked in an "esmelda" (evidentally a copper foundry), but the winters were so severe (they were used to very mild climate), the second baby died. Besides Carlos got frightened that his wife or he would get the coughing sickness, as so many Mexicans did.

So they moved down to Los Angeles. They got a small place in Watts, and Carlos got work in the slaughter houses, first as trucker, then as pitcher up, then as cutter. They made a garden, got chickens, fixed up their house, but after five years moved into Los Angeles. The reason was that Carlos smelled unmistakably like the packing house, and on the long ride home, if he had a seat, no-one would sit with him, and if he were standing, no matter how crowded the car was, around him would be a circle of space.

They live in one of the ancient wooden shacks on the east side which rent only to Mexicans. They pay twenty-eight dollars a month. The rent was just raised again, for this four room paper-thin house, which is so dirty, no amount of scrubbing can clean it. Vines have been planted all around, and inside the walls are painted a beautiful blue, with gourds hanging down; all kinds of pictures of Mexican heroes ~~around~~, and the Mexican flag crossed with the American flag on the wall. There is a battered phonograph.

Carlos has five children. They speak English of course, but it is only the language of school and of their few

contacts with Americans. Among themselves they speak Mexican, and with their friends, it is the same, their language is Mexican. This is not true of most American born children of immigrant parents, but the Mexicans are so discriminated against, forced to live solely with themselves, denied any chance to intermingle and become Americanized," it is inevitable the children, and even the second and third generation children use Mexican to think with, to express their emotions, and to communicate with their friends (who are always Mexicans).

Carlos is not very religious. They go to church Sundays and Holy Days, but religion to Carlos meant that pagan Catholicism of home, that had so much color and emotion to it, with processions, and feasts, and ceremonials.

He belongs to several Mexican societies, reads only Mexican papers, and speaks English with difficulty. He, too, refuses to become an American citizen. Says it would only be a farce, for the rights Americans have, Mexicans don't have, and Mexicans never can be Americans. In Mexico discrimination does not exist, the white Mexican, the mestizo, the pure Indian, they all inter-marry. There are social strata, but no differentiation on account of color. Here it is different, a white Mexican has a chance to become American, but not the others, and the darker Mexican you are, the more discrimination you undergo.

Carlos is bitter about the way Mexicans have been begged to come, because their labor is so needful, and once here, are

despised. He says that he would go back tomorrow, if only he could feel that wages would be high enough so the children could at least be properly nourished and clothed; but he knows such good conditions do not exist yet, so he stays on here.

Lerner
Edit - Kotterman
2-16-37

RACIAL MINORITIES SURVEY - MEXICAN

Isidro, a forty-five-year-old day laborer, is a mestizo (half-breed), from Cindad Juarez in Chihuahua. From the time he was a tiny boy he had to work because his father was dead; his mother, a deeply religious woman, worked as a servant on one of the big ranches, and he was a general little slavey and errand boy. It was the time of Don Porfirio Diaz, and schools for children, especially in the rural districts, did not exist. His mother, however, did extra service for the tutor of her master's children, and Isidro got the equivalent of about a year and a half of elementary education, learned to read a little and sign his own name, much more than most children of his class learned. When he was twelve his mother was convinced the evil eye had been put on him, for he grew terribly sick, was unable to work and sleep, so after trying many charms in order to find out who had cast the spell, she decided to send him to her sister in Sonora to get him out of range. His aunt brewed a "water of fright," got an old woman to spit into it, and after bathing him in it for several days, he got better.

Then he went down into the silver mines, but after five years went back to Chihuahua so he could be near his mother. He drove the mules which furnished power for a sugar-cane mill, from sunup to sundown, earning about twenty-five cents a day. Experiences he does not mention made him join up with the bandit Zapata and for a year he soldiered; then he joined

Villa's forces. When Villa was killed, he drifted around a while, ~~and~~ a friend told him of the many pesos he could earn every day across the border. In Laredo a contractor signed him up to work in American mines, but he earned little more than he had at home, for he had to buy everything in the company store and they always managed ~~it~~ so he had no money left over. He bought ~~himself~~ a suit of clothes and some warm work clothes, and that was all he got extra out of his three years in America. During that time he learned scarcely a word of English, lived among Mexicans, just as he had in Mexico, and ate nothing but Mexican food. However, he did not enjoy life ~~like~~ as he had back home, ~~and~~ and resented the American attitude toward Mexicans, and the fact that Mexican children had a separate shack for a school.

The first year back in Mexico he married a fourteen-year-old girl, an orphan servant. Isidro learned plastering and followed that trade.

In 1922 Isidro ~~took~~ and his family ~~and~~ emigrated ~~back~~ to the States; everyone said one could make a good living now, and save to go back home. This time they went through Nogales; a contractor signed them to ~~go~~ pick cotton, but when they got to the place in Texas the grower pointed out an old stall, open to the sky, and filthy, as their home. Isidro refused to live there; the employer said nothing, but went to town and an hour later was back with the sheriff. The sheriff arrested Isidro and said he would have to pay back double the

fare to the grower, or they would make his wife and children work it out while he was kept in jail. Isidro said he would pay what it had cost, but no more. Finally he had to pay double, and as he did not have the money right off, his wife had towork anyhow while he went to work on the railroad as a gandy dancer for a week to make the money.

Isidro did not like "track" work, he was separated from his family, and had to sleep with the men on his gang in a box car, so, although he got $1.50 a day, he threw up the job. He wanted to get work in his trade but found none in San Antonio and Dallas. (3) He went to Denver, (4) hearing plasterers got five and six dollars a day, but he could not get into the union, and only occasionally got work. ~~that way.~~ The rest of the time he worked as a laborer, as a peeler of vegetables, as a loader, and other odd jobs. For a year the family farmed a strip of sugar beets, the children working ~~with their mother and father~~, but after a year of hard work, they were cheated out of what they had made and were left penniless.

One of the babies got pneumonia because of exposure and died. Isidro had never liked the cold, and Isabel was beginning to cough, so they decided to go to Los Angeles. Another factor was the desire to be permanently established so the children could get good schooling.

They settled in Watts, in a three-room house they still live in; ~~one~~ Isidro has finished it inside and out; ~~it~~ is not modern, ~~outside of~~ lacks lights and running water, but it is

spotless and gourds hang on the beautifully colored walls, and there are pictures of Mexican heroes.

Here in Los Angeles Isidro was again unable to find steady work in his trade, and one off season, in a warehouse, lifting an enormous load, he was ruptured. He was in bed for three months, but the company refused him compensation because he had not known about reporting it at first, and had been made, in order to get a doctor, to sign a slip of paper saying the rupture was not due to his work, but because of a natural weakness. Later, when he found out all this, he beat up the straw boss who he blamed, and got ninety days in jail. He could speak almost no English and was too poor to retain an attorney. During this time his wife got housework, the children down to the four-year-old sold papers, did errands, ~~or~~ shined shoes, and they got along. Afterwards he was not ~~very well~~ able to do heavy work, but had to.

Three years ago his wife died of what sounds like T. B. This was the year after his jail term; the family was practically destitute, but the neighbors got together money for the burial. Now Isidro had seven children to be mother too. The eldest was thirteen, the youngest eight months. That whole year up to his wife's death Isidro had been drinking, and several times had beaten up those he loved; but he has not been drunk since his wife died in 1931. Work for Mexicans was hard to get, and became increasingly so. One year they had to live mostly off their little garden, fruit trees

and a few chickens; Isidro worked most of the time, but it was work that paid almost nothing; one summer he left the family alone in charge of the older children and followed the crops for what he could make.

Isidro was one of many Mexicans who were bombarded with persuasions to return to Mexico. Isidro refused, penniless he would not go back. Finally, when Isidro could get almost no work, the family went on relief. From time to time they have been shifted from thirty-one dollars a month dole to the fifty-five dollars Isidro earns on the work projects, though he is a skilled plasterer. The children bring in a little extra, but the eldest son is married and has his own family (he is nineteen), ~~and~~ Isidro has insisted the children stay through high school. Pretty soon Lupe will graduate and can help more. In the summer two of the girls work in the canneries. On this sum, with the small additions, the family of seven exist.

Isidro has been a successful father-mother. Everyone in the family has his definite task, from the hours they get up, to the hours they sleep. Isidro makes breakfast the night before and sees all the clothes are ready. Saturdays he washes in the copper washtubs set outside. The children are always spotless, although their clothes are obvious hand-me-downs and charity clothes. Two of the girls sew well and buy things at rummage sales and make them over.

The children all speak Spanish, mingle almost entirely with Mexicans. Several of the children are very bright in school, the others stupid; outside of school they are all intelligent children, much better equipped to face life than most children their age. The little nine-year-old girl writes poetry and is a bookworm; all sing beautifully and the battered phonograph plays ~~almost~~ constantly. The boys are all mechanically inclined.

Isidro himself is a lover of music, and still grieves over the guitar he had to pawn. American jazz he does not like. Since he joined the Workers' Alliance he has blossomed culturally; begun to read not just newspapers but pamphlets and books. He reads slowly, ~~and~~ is almost blind, but refuses to let the children read to him. These last two years, since he has been active in the Workers' Alliance, he has changed his mind about the United States and thinks the working Americans are all right, but still ~~he~~ insists he is a son of Mexico and that she is the better country.

Some of the things Isidro said:

"Yes, I sent all the children to church (Catholic), but I am not Catholic, I do not know what I am, I do not even know if I am religious. I do not believe we should suffer our lot here like they always preached to us; and look how the church is acting in Mexico now, to us they said we should suffer what we find here, and be happy later; why aren't they suffering the laws of Cardenas and the people

in a good religious spirit instead of trying to organize revolutions and sentiments against the government!

"I shall never become an American citizen and cease being a son of Mexico; that is like denying one's own mother.

"The rich Americans, they try and make us fight with ourself in Mexico so we will weaken ourselves and they can come in. American say she love Mexico, but it is the kind of love a lion have for a sheep - to eat her.

"Life is not better here than back home; certain comforts we get better, but here one works harder and has to wear oneself out twice as fast. Back home we know how to be happy and laugh; here it is pool halls and movie shows and dance halls.

"A Mexican here is treated like dirt; he have no chance in court, in anything; they take advantage because he does not speak well, and is not organized. Always he is cheated. They say we are dull witted and our children are not so smart as theirs on tests they give, but they give the tests in American and things American children know more about; they say we live dirty, but mostly Mexicans have just sections they can live in, where the houses are old and dirty; only such places, where rent is cheap because the houses are so bad, do they rent to Mexicans. They say our babies die more than other babies, and our children are sicker, but they pay us so much less money we cannot give them good care, or even learn how to care for them good.

"Most Mexicans never thought of the United States as the promised land, like other immigrants, that is true. It was mostly because they wanted better living for them and their children and all the time they have propaganda in Mexico on how they will welcome our labor, because they needed us to build the country a long while. Now they don't need us they want us to go home, and then they are mad because not always do we feel good sentiment toward this country."

Many songs have been made about life here. He sang two; one ended:

"Juan Coyote said,
almost crying,
better to be in Juarez
even if we have no work,
then here in yañqui country."

the other:

"Going to California?
don't take a lovely woman,
panthers are there and beasts
who will try to take her away."

These are the rough translations by the daughter.

Corrected

FIEL CONTINUITY
MEXICAN POPULATION
SAN DIEGO PROJECT
SUBJECT NUMBER ___

J. Isaac Aceves
Research _____
Copy : _____

March 31, 1937

Number of words : 1337

JOSE COLORADO

José ~~Colorado~~ is an Indian of a race existing in the State of Chiapas, Mexico, and known with the generic name of Chamula. Members of this particular tribe are no higher than five feet, vigorous, peaceful, and loyal to their superiors. The Chamulas are also ~~very~~ attached to their native State and very seldom are found anywhere else in Mexico, ~~but in Chiapas.~~ José ~~Colorado~~ went to Lower California about 25 years ago forced into military service during one of the revolutionary administrations in his country, and enrolled in one of the regiments dispatched from Mexico City, ~~to the above mentioned territory.~~

José is unusually bright, ~~and~~ he learned to read and write, and attained the rank of Corporal in the Mexican army, something very uncommon ~~being as he is a one~~ hundred per cent Indian. Twenty four years ago he lived in Mexicali and Tijuana commissioned as a bodyguard for the military governor of Lower California. At that time he was afforded the privilege of coming into the United States as a servant of the governor, and he was proud of showing to his pals in their regiment the border permit issued to him by the American Immigration Service. At the present he resides in American territory, on a ranch near one of the border towns, and is well liked by his neighbors. He speaks Spanish with a broken accent, and has the Indian tendency to use the pronoun of the second person, thee and thou instead of you.

FILE CONTINUITY
MORNING INITIATIVE
SAN JUAN PROJECT
SUBJECT FILE ___

J. Isaac Aceves March 31, 1
Research
Copy :
Number of words : 1,531

JOSE GOIZUETA

José Goizueta is an Indian of a race existing in the
State of Durango, Mexico, and known with the generic name of
Cuamulis. Members of this particular tribe are no higher than
five feet, vigorous, peaceful, and loyal to their superiors.
The Cuamulis are also very attached to their native State and
very seldom are found employed elsewhere, but in this case
José Goizueta went to Sonora Territory about 20 years ago for
his military service during one of the revolutionary combats
raging in this country, and settled in one of the reservations
designated from Mexico City as the above mentioned territory.

José is unusually intelligent and he learned to read and write
and attained the rank of Corporal in the National army, consi-
dering very uncommon being so-low in a 88 hundred per cent
Indian. Twenty four years ago he lived in Sericoil and Tijuana
commissioned as a corporal for the military governor of Lower
California. At that time he was afforded the privilege of
into the United States as a servant of the governor, and he w
proud of showing to his pals in their regiment the number par
issued to him by the American Immigration Service. At the
he resides in American territory, on a ranch near one of the
towns, and is well liked by his neighbors. He speaks Spanish
a broken accent, and has the Indian tendency to use the pron
the second person, ___ ___ instead of ___.

We went to the ranch looking for him. It was early in the evening when he was through with his daily work of attending to a truck garden belonging to the owner of the small farm. We found him in his bedroom, a simple and humble place, although furnished with considerable comfort : an iron bed very clean, a small table, two chairs. A clothes rack protected against the dust with a flowered cretone courtain attached to the wall, bulged with the clothing of Jose. Here and there all around the room, hung religious pictures, of a cheap, inexpensive kind.

When Jose Colorado saw us at the door, he was unable to disguise his fear of meeting strangers, right where he was living, peacefully ignored by people others than those of the farm; he seemed frightened. We knew that Indians are very distrusful, naturally shrewd, and always unwilling to confide in the white people. But as soon as we talked with him, and he realized who we were, he changed his attitude, toward us. We had met twenty years ago and had been quite well acquainted then. He has gained not less than twenty pounds, but otherwise he hasn't grown old at all; he has all his teeth, his hair, but short, does not show a white spot; his complexion is yellowish-brown as before.

"I remember you when I was working with the Colonel and you were visiting him", he said, to us, but you are no longer with the Government, are you? Nor with the Americans, are you? I quit long ago when my Colonel left Mexicali for Los Angeles. I was tired of my commission, and of getting up from bed before dawn, and going to rest about midnight; so, at the first opportunity I left the Army and decided to look for a job at a ranch accross the line. I have no family, no wife, no children; I am alone in the world and I don't

We went to the ranch looking for him. It was early in the evening when he was thereon with his daily work of attending truck garden belonging to the owner of the small farm. We found him in his bedroom, a simple and humble place, nicely furnished with considerable comfort; an iron bed very clean, a small table two chairs. A clothes rack protected against the dust with a flowered cretone curtain attached to the wall, hedged with the clothing of those. Here and there all around the room, numerous pictures, of a cheap, inexpensive kind.

When Jose Quintana saw us at the door, he was unable to conceal his fear of meeting strangers, right where he was living, peacefully ignored by people other than those of the farm; he seemed frightened. We know that Indians are very distrustful, really afraid, and always unwilling to confide in the white people but as soon as we talked with him, and he realized we were changing his attitude towards us. We had not talked very long he had been quite well acquainted then. He was minus his teeth, his hair, but above, does not show a white spot; his complexion is yellowish-brown as before.

"I remember you when I was working with the Colonel and you were visiting him" he said to us, but you are no longer with the Government, are you? Nor with the Americans, are you? I quit when my Colonel left Mexicali for Los Angeles. I was tired of translation, and of getting up before dawn, and quite late at least about midnight; so, at the first opportunity I left the work and decided to look for a job at a ranch across the line. I have no family, no wife, no children; I am alone in the world and I do

think very much of going back to Chiapas; it is better for me to stay here.

"I was born at Comitan, Chiapas, a long time ago. I think I am something like fifty years old. I am a pure Indian, Chamula Indian. But I attended school at Comitan, and learned how to read and write as I proved to the Immigration men. Then I worked for the "padrecito" (the Priest) at the ~~the~~ parish house. I was happy then; after the morning services I would take care of our front garden, and the fruit trees and the vegetable patch at the back of the church. The "padrecito" had a sister who kept house for him, and I boarded with them. Parishoners, most Indians, like me, provided the "padrecito" with milk, chickens, bee honey, firewood and practically all he needed for his home use. The "mestizos" provided flowers for the altar, and made money offerings for other expenses of the church.

"Then, I remember quite well, new soldiers arrived to Comitan filling us with fear because we had heard of war spreading all over Mexico; we hadn't had any fighting in Chiapas. The next day I was arrested and taken to the military barracks where I found about fifty young men of Comitan and the adjoining ranches. None of us knew what was going on; some of the boys said we were accused of being against the Government. Soon we learned that we were to be enrolled in the Army and forced to fight some rebels, we didn't know whom; ~~We and~~ our folks protested against the procedure, but to no avail, as in just a few days ~~about~~ fifty of us, all Indians, were on our way to Lower California. We considered ourselves extremely lucky, under the circumstances.

"Not less than one half of the Comitan contingent deserted

think very much of going back to Indiana; it is better for me to stay here.

"I was born at Jamiltec, Mexico, a long time ago. I think I am something like fifty years old. I am a pure Indian, Chamula Indian. But I attended school at Jamiltec, and learned how to read and write as I proved to the Immigration Bureau. Like I mentioned the "padrecito" (the priest) at the San Quintin church. I was there; after the morning service I would take care of our church garden, and the fruit trees on the vegetable patch at the back of the church. The "padrecito" had a sister who kept house for him and I helped with them. Unfortunately, most Indians like me, aided the "padrecito" with milk, chickens, the honey, fruit and practically all he needed for his home use. The "mestizos" grew flowers for the altar, and made many offerings for church masses of the church.

"Then, I remember quite well, new soldiers arrived to Co[illegible] filling us with fear because we had heard of war approaching all Mexico; we hadn't had any fighting in Chiapas. The new soldiers arrested and taken to the military barracks where I found about fifty young men of Jamiltec and the adjoining towns. Some [illegible] knew what was going on; some of the boys said we were accused being against the Government. Soon we learned that we were enrolled in the Army. [illegible] fight some rebels, we didn't know which. We had no choice; resisted against the presence no avail, as in just a few days about fifty of us, all Indians were on our way to Lower California. We considered ourselves merely lucky, under the circumstances.

"Not less than one half of the Indian contingent deserted

before arriving at the boundary line, but I remained in the Army, and was promoted to the rank of Corporal. I served almost ten years and then was honorable discharged. What was I going to do? My town was thousands of miles away and transportation was very costly; besides that, I still was in danger of being mustered once more into the Army. What consideration should I, an Indian, expect? At the same time I was already in a free country, amply protected by the authorities. While trying to make up my mind about what to do, Mr._____, an American I met when I was at Mexicali with my Colonel, saw me at Tijuana and offered me a job here; this ranch is his. I think my God sent him to me, so I accepted and came in his car with him and his family. It was some time in the end of 1920; since then, I have been working for that man, one of the best I ever met; he treats me like one of the family. The boss told me I was going to learn to speak English, but on the contrary, he has had to learn Mexican.

"I read Mexican papers once in a while after the evening meal, ~~before going to bed~~, and wish I could go back to Mexico, but not to live there, just to see the people. My boos made me sign some papers and took me to a room where the Post Office is in San Diego, and they questioned me for hours. They talked Mexican with me and made fun of my way of speaking; my boss gave them a check, and they told me it was to pay for my immigration. Two months later I got some papers which I keep in my grip in case I should need them. My boss says I could go to Mexico and come back to National City, but I don't even risk going farther than San Isidro.

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"I read Mexican papers once in a while after the

"I have never thought of ~~getting~~ marrying ~~but~~ to a Chamula girl, and to meet her I would have to go to Mexico and to Comitan. Some time in the future, if the boss fires me, or if he and his wife die, or they dispose of the ranch; if I ever feel lonesome in this country, I may try life once more in Mexico, now that the war is over and the Government is giving lands to the poor farmers. I have some savings, my boss keeps them for me, and I could use them to establish myself in Chiapas, among my own people. But I would rather stay here, until they decide that I am no longer any good at the work. You ~~may~~ see that pile of Mexican magazines in that corner of my room? right now they are my only friends, my only company.

"I have never thought of getting married [illegible] a [illegible] girl, and to meet her I would have to go to Mexico and to go [illegible] some time in the future, if the boss fires me, or if he and his wife die, or they dispose of the ranch; if I ever feel lonesome in this country, I may trip like once more in Mexico, [illegible] war is over and the Government is giving lands to the poor [illegible] I have some savings, so boss keeps them for me, and I could use them to establish myself in Mexico, [illegible] people. [illegible] would rather stay here, until they decide that I am no longer good at the work. You may see that pile of Mexican magazines [illegible] that corner of my room; right now they are my only friends, [illegible] company.

submitted by
H.C.Beckwith
Feb.11th1935.

L277

Mexican.

By was born in Acapulco, Mexico, the son of a wealthy merchant of Spanish descent, his mother was French. Interesting indeed is his history, which dates back to the early eighties, the following are some of the high lights.

As a boy of ten, he stowed away on an English sailing ship, which put in at his home port for cargo and also for able bodied seamen. Hearing of this and craving adventure, By realized that here was his big chance. Although confident of his physical ability, he had slight hope of being accepted owing to his tender age. However, he used what he deemed strategy and pursued the above mentione plan.

Many and interesting were the incidents which occurred on the voyage North both before and after his discovery. The captain at fir was very harsh but as the trip progressed he softened somewhat, so that at the end of the forty-five days, which it took to reach San Francisco, he had won over the crew and captain as well, because largely to his likeable personality and the fact that he was a conscientious worker.

The water front in the eighties presented a decidedly different aspect from that of to-day, and in the vicinity of Folsom street and the Embarcadero, where I met our stowaway friend, the exact spot was pointed out to me where their vessel anchored, now of course filled land. By also pointed to the old two story wooden frame building where he spent his first week after his arrival here, in June of the year eighteen-eighty.

Needless to say, his experiences were many and diversified as well as his hardships, but he made friends easily, they in turn hel

ing him to find work. Naturally, he had a desire to return to his Mexican home off and on, and he relates how he obtained work on a boat, which he thought would take him there, but which landed him in Sacramento,California, much to his dismay. Since his arrival in America, and California more particularly, ~~Byzem~~ has spent considerable time in Seattle and Portland and other smaller Northern cities, but most of his forty-five years in this country has been spent in the bay cities. His work has always been around the docks, and at present he is a stevedore boss and is held in high esteem both ~~with~~ by his employers and those in his charge.

Four years ago, he took a trip around the world, showing that he had a penchant still for traveling and also that he has been thrifty and industrious. He is married and living here, where he owns his own home, and is a respected citizen.

It is only natural that (Mexican) students of ~~So national a figure as~~ the author of El Periquillo Sarniento should be interested in proving that this famous figure in their national literature was not only sympathetic to the independence movement of 1810-1821 but that he had actually participated in it. Yet the facts that have hitherto been advanced to demonstrate such sympathy + participation are of a highly uncritical nature. (The late) Gonzalez Obregon, who was easily the outstanding authority ~~on the subject~~ (1) could find nothing in Lizardi's writings themselves before 1821 when he joined the forces of Iturbide that bore on the matter and had to rely on ~~these~~ sources not too satisfactory. It is not surprising consequently to find so thoroughly qualified a student as Mr. Spell (2) highly critical of the evidence and even feels justified in stating that, "There is no evidence, even in his later writings, that he was in the least concerned by the event (el grito de Dolores), or that his sympathy was, at this time, aroused." (3) (p. 14)

~~a typical obituary published shortly after his~~

Contrast this view with the one expressed

It is only natural that (Mexican) students of ~~so national a figure as~~ the author of El Periquillo Sarniento should be interested in proving that this famous figure in their national literature was not only sympathetic to the independence movement of 1810-1821 but that he had actually participated in it. Yet the facts that have hitherto been advanced to demonstrate such sympathy + participation are of a highly uncritical nature. (The late) Gonzalez Obregón, who was easily the outstanding authority ~~on Lizardi~~ (the subject (1)) could find nothing in Lizardi's writings themselves before 1821 when he joined the forces of Iturbide that bore on the matter and had to rely on ~~two~~ sources non too satisfactory. It is not surprising consequently to find so thoroughly ~~an~~ ~~two~~ qualified a student as Jesús Speell ~~the~~ ~~that~~ (2) high-~~ly~~ critical of the evidence and even feels justified in stating that, "There is no evidence, even in his later writings, that he was in the least concerned by the event (el grito de Dolores), or that his sympathy was, at this time, aroused." (3) (p. 14)

Contrast this view with the one expressed in the tradition mentioned by Gonzalez Obregón (4) (p. 24) and regarded by him as highly credible, that L. was acquainted with Doña Josefa Ortiz de Domínguez and had had frequent conversations with her on the subject of independence prior to the proclamation of el grito de los Dolores, on Sept. 17, 1810 and we have a measure of the distance that separates historians on this subject of such primary importance for the understanding of Lizardi's life + the development of his ideas.

This short essay is an attempt to throw some new light on this problem on the basis of papers with leaves by L. himself, which they wrote at the disposal of his family, apparently due to his heroism + spell. The facts disclosed by these material make it abundantly clear that from the very beginning of the war of Independence, L. was deeply concerned with the events transpiring around him + that his sympathies were despite the revolutionists. It indicates, however, that although he actually participated in the movement as early as December 1810, this participation was entirely passive (and against his will) that, throughout this whole period, he was convinced that any direct action such as that Hidalgo + his companions were undertaking was destined to inevitable disaster and was bound to retard the attainment of the ideals so close to the heart of the revolutionists. Descabellada he called it. However let us begin at the beginning.

L.'s earliest references to the revolution. El Aviso, number 7 of El Pensador Mexicano, La Muralla (Oct.-Nov.) nos 3-9 of El Pensador Mexicano (Nov. 13, to Dec. 3, 1812 ~~20, 27, Dec. 4, 11, 18~~). and the Causa instruida Dec. 4, 1812; Aviso de P. (1813) pp. 11-12

No mention, naturally enough, of actual sympathy for or participation in the revolution ~~in the contrary it is ... in the face of these evidences we would have to~~ in El Aviso and La Muralla.

[Take each one separately - 1. El Aviso: (when written) the purpose of the poem; the reference to the leaders of the revolution; reflection of L's attitude toward Hidalgo + the insurgent; hatred of the Spaniard: the general tone (its amazing unlikeness). 2. La Muralla: when written; its purpose: reference to insurgents, to Hidalgo; its tone, harsher than in El Aviso.

3. Issues 3-9 of El Pensador Mex. when written; purpose of 3-7. Revolution first mentioned specifically in issue 5, pp. 39-40 (very imp't); issue 6, pp. ~~39-40~~ 41, 44, 45; issue 7, pp. 52-53, 55; ~~issue 8~~, issue 9, pp. 71-73, 77

Albert Reyes--Mexican No. 733

I was born in Mexico City, July 1905. When I was 5 years old my family moved to Amarillo, Texas where my father got a job with the railroad. We lived there for seven years and then moved to Los Angeles, Calif. where my father worked for the Santa Fe Railroad. I was fortunate in that I was able to go through grade school and also to graduate from High School. Both in Amarillo and Los Angeles we lived in the Mexican section of the towns. After I graduated from high school I got a job with the Santa Fe railroad, not as a section hand as most Mexicans, ~~but~~ my job was to call on all the section gangs and sell them merchandise, that is clothing and jewelry. I did much better than most of the white men because i understood the Mexicans and it was muct easier for me to sell them. I have kept that job to this day. In 1927 I married and I now have one child five years old. My job turned out to be pretty good and I used to make between 200 and 250 a month. In 1928 I bought a $5000 home in a nice residential section where there weren't any Mexicans, just white people. I paid a $1000 down and my payments were $50.00 a month. I also bought a car and furnished my home. I was able to do all these things as I was doing very well. I even took out $4000 life insurance to protect my family in case anything happened to me. At all times I kept up a good appearance and took good care of my home as I didn't want the white people around to complain, and I took a special interest in having a nice lawn. All of my neighbors were friendly towards us and we got along nicely.

Then in 1930 things began to happen, business got bad, many Mexicans were laid off and the rest had their salaries cut so much that I wasn't able to make much money. My income was cut considerably and I was unable to continue living the way I had. I couldn't continue the payments on my home and in 1931 I lost it. I was forced to move back in the Mexican section and rent a very cheap home. I have ~~had a change~~. I have had to change completely my mode of living. I used to have a lot of parties and enjoyed entertaining people in my home. ~~Now that has all changed.~~ Where everything used to be a pleasure now life is a struggle. I used to be able to make a nice living, now I barely exist. However, business lately is getting a little better and I hope that one day real soon I will once again be able to have the things I had before and when I am able I am going to have my own home again and not spend money as foolishly as I did. Because had I saved before I wouldn't have had to lose my home. I am still a young man, just 29, but have a lot to look forward to. This depression has completely changed my financial and social position, but it has taught me a great lesson by which I hope to benefit in the future.

San Francisco.

Victoriano ~~Guitterez~~: Native of Mexico, age, 46, married and has a family, wife and four children, occupation, fisherman.

Blacksmith by ~~occupation~~ and states he drifted into the business of fishing when he was no longer able to earn a living at his trade .

He entered the U. S. as a child somewhere along the Texas border. As he was a small child when he came from his native country his earliest recollections are of living in Texas on different ranches where his father worked. Met his wife in that state ~~told me his wifes name which is~~ her maiden name. ~~as~~ like many of the Mexican people who are married in the church, the wife retains her maiden name, the children taking their fathers family name as they grow up. ~~Guitterez~~ came to Yuma, Arizona from Texas with about six hundred dollars savings and bought out a small blacksmith shop where he stayed until the spring of 1931 when business conditions forced him to close up. He says that at that time there were two banks at Yuma and they both closed at the same time, ~~says~~ he lost about seven hundred dollars that he had in one of these banks. ~~that failed and~~ He left Yuma and went to San Pedro where his wife's sister was living married to an Italian fishermen working out of that port. He went to work on a fishing boat leased by his brother-in-law for his board and ~~the board~~ that of his family who were living in the same house ~~together ashore~~ in Terminal Island, a fishing colony close to Wilmington, Calif. He states that from San Pedro most of their fishing trips were of thirty to fifty days duration as they went south into Mexican waters, finally one of the regular crew leaving, ~~Guitterez~~ was signed on as as regular member of the crew and that position he holds now. Has some sort of a cooperative scheme with which they work now as they are on a different and smaller boat than the one he originaly started and says he averages around a hundred to a hundred and fifty dollars a month. His eldest child, a girl, received a high school education and has a position in a large department store in Los Angeles where she alternates between being a cashier and interpreter as the store caters to a high class of Spanish and Mexican trade. His oldest boy ~~he says~~ he has lost track of as he says he was not "'much good anyway." The smaller children, two boys of fourteen and sixteen, he says are going to school in San Francisco, he says they are both very good in their studies and are inclined towards athletics. He named a well known boys club of San Francisco which he says they are both ~~very~~ interested in and attend regularly. I made three different trips to interview this man as he was rather curious as to my purpose in being so interested in his private life and personel history but once I had gained his confidence he talked freely. He is very proud of the accomplishments of his children and with the spirit comman to the Latin races and the Mexican people in partiular, wants nothing better than the living he is making and a chance to take care of and educate his children

R. V. Armstrong.
week ending, Aug.
30,1934.

1574

San Francisco, Calif.

(name on request)

Archie C. ~~XXXXXX~~: Born In Ensenada, Mexico; a Mexican mother, father native born American who had been raising cattle in Mexico for a period of twenty years. A. stayed in Mexico ~~for a brief time after his birth and at~~ until the age of three was brought to the United States by his parents at the port of Tecate. His father bought land in that vicinity, a few miles from Tecate at Campo, Calif. Had a few head of cattle, some fruit and garden produce, enough for the family of six ~~and~~ In his spare time which amounted to about three days a week his father worked for the state on the public roads having some sort of an aggreement to keep a certain stretch of road in condition for a stipulated monthy salery. A. attended a mountain school, finishing the grades and high school and one year of state normal in San Diego. When he was nineteen he forged some checks and being caught his father came to his assistance and made the checks good and the matter was dropped and he went on to school. ~~but~~ A short time latter he got into other trouble and his father took him out of school and as his next to oldest brother had set himself up in a roadside garage close to their home he was put to work here. Soon after entering this garage he forged some more checks and was arrested and taken to San Diego, this was a blow to the family as none of them had ever been involved in any sort of trouble before. His oldest brother who was an Immigration officer came to his rescue this time and he was placed on probation or rather given a suspended penitentiary sentence. ~~this time~~ His father set him up in business with a small roadside lunch stand and less than five months latter he states he was in trouble once more, the same old thing, bad checks and was sent to San Quentin to serve a one to five year sentence. After twenty two months he was released on parole and came to San Francisco. After his last fall from grace his family had washed their hands of him and he neither saw nor heard from his folks from the time he entered San Quentin. He was now twenty three years of age, soon after arriving at San Francisco he secured work as an informer for the Prohibition Bureau a rather precarious form of employment but a well paid one. ~~states~~ He was paid so much for each place he managed to enter and turn into the authorities, states he averaged about seventy five to one hundred dollars a week at this. Stayed at this for a period of about a year and then went home to his folks and lived there for the next year helping around their small ranch, ~~got~~ married and apparently settled down and as his brother who had taken him into his garage before, offered him a place he went back to work there. After about a year of this he separated from his wife and left again as his parole was up and he was free to come and go as he pleased. States he has been around San Francisco this last time about eight months has no visable means of support, has no work, dresses ~~good~~ well and is vague as to the source of supply of what money he has, has no future plans. Is about twenty five years of age and has an ambition to do most anything but work.

R. V. Armstrong

~~3~~
302

San Francisco, Calif.

Rudolfo ~~Flores:~~ an

Alien, Mexican nationality, resident of the United States for the past eighteen years, entered ~~the U.~~ S. at El Paso, Texas. Has worked as a laborer since his entry. ~~into the United States.~~ When asked his oppinion of conditions in general in the U. S. for a man of his qualifications he said he was managing to support his family which consists of his wife and eleven children on his wages of two dollars and sevent five cents a day as a laborer at a local can company. ~~Flores~~ states he lived in Coachella valley for a period of nine years and has a small tract of ground there and ~~says he~~ wishes he had never left. ~~as~~, Although he only managed to secure a few days work each month he lived better than he has been able to in the city on almost steady work as he was able to raise a certain amount of food and his expenses were practicaly nothing outside of his familys actual subsistence. He says he is saving his money toward making the trip back to Coachella. When I asked him how much the trip would cost ~~he~~ he said that as soon as he had thirty dollars he was leaving. ~~when~~ I asked him how he expected to make a six hundred mile trip on a capital of thirty dollars and with a family of ~~twelve~~. He said that he not only would make the trip but would have enough to live on for a month or more after his arrival and he thought within a month he would be able to find something to do to earn a few dollars ~~to live on~~, ~~he said~~ Outside of gasoline for a 1922 Ford touring car the trip would cost him only a few dollars for beans and tortillas. ~~Flores~~ states that in the country at his home he can live and support his family on twelve to fifteen dollars a month. I had this conversation with ~~Flores~~ on the 8th inst, on the 11th I returned for any additional information I could secure, at this time he was packing and getting ready to leave within a few hours. He had his car packed with every thing immaginable, a crate of chickens, washtubs, cooking utensiles, bedding, ect. and all four of his tires ready to blow out and no spare tire. One of his chief complaints against this part of the country and this town in particular was, in his own language, "there are too many people here." When last seen ~~Flores~~ had completed three blocks of his journey and was was on his way to Coachello valley, where ever that is.

R W Armstrong

FIELD CONTINUITY
Minority Survey: Mexicans
New Guide
San Diego Project
No.

Marion Towle
Research:
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Received
No.of words 1800
Approx.

MEXICAN POPULATION OF SAN DIEGO

Location and Size of Local Colony: The Mexican population of San Diego county according to the Fifteenth Census returns in 1930, was 15,996. Of these the great majority were of the working-class, that is unskilled immigrants of recent arrival. The few of the refuges, diplomatic and educated classes are not recorded as a group, but it is very likely that there are not more than a few hundreds of these combined groups, of the native-born Mexicans of several generations standing. Likewise the descendents of aristocratic Spanish families (those who were political and social leaders in the early days of the Southwest), are to be found in very small numbers and largely are admixed with the Anglo-American stock. This latter group is not counted as Mexican in the census, however, but any that could be classed as "white" were so counted.

There are two outstanding settlements of people who claim Mexican ancestry. One of these is Old Town, on the northern side of the city, about three miles from the center of population. The other is the Logan Heights-Neighborhood House District.

Neighborhood House, an institution much like Hull House in Chicago, has in 1936, five hundred families on its files. The House is a social center for the neighborhood as well as a social service agency. Information derived from the director of this center therefore should give a representative picture of the entire neighborhood. It is probably that about half of the Mexican population of

the entire city resides in this district.

The main settlement of the native Mexicans is in Old Town, where, according to the estimate of the principal grocer there, there are about seventeen hundred Mexicans, either mainly Indian in racial composition or mainly European, through long periods of intermixture. The social life there centers around a Friday even dance held in the schoolhouse, which is conducted in a thoroughly American fashion. The children disdain to speak Spanish or to be different from the average American boy or girl in the larger community to the south.

Places of Origin: From a sampling of the files at Neighborhood House it appears that most of the Mexicans come from Lower California, Jalisco, Chihuahua, and Sinaloa. There appears to be a larger number from Lower California than from the others. This is not true of Mexicans throughout the state, as Guanajuato, Jalisco, have first place as states of origin. Towns in Lower California from which several families were known to have come were, Loretto, Ensenada, La Paz, and San Jose del Gabo.

Places Lived Before Coming to United States: There are no figures to show how many entered California through other states in the southwest, but from biographical material it would seem that quite a large number came into Texas first, and hearing of the advantages offered by California move here after perhaps years of living or wandering in other States. A few here in San Diego lived as far east as New York.

Length of Time in U.S.: A little more than half of all Mexicans in the city of San Diego in 1930, were native born, and a little less than half were foreign-born. Of the foreign-born, the largest numbers

came in the decades from 1901-1910, and from 1915 - 1930. This does not include those who came in large numbers illegally over the border. Some authorities have estimated on the basis of census figures that as many have entered illegally as have come legally. Since 1930, because of the economic depression and the difficulty of securing relief because of non-citizenship status, immigration has dropped off markedly throughout the country and in San Diego. In 1931 for the first time, the emigration of Mexicans exceeded the immigration, and ever since that year the number of departures has been anywhere from six to eighteen times the number of admissions. According to the director of Neighborhood House, those under nineteen years of age of age were born here, for the most part, and those over 19 or 20 were born in Mexico.

Organizations: There are two agricultural workers' unions in San Diego County. One meets in the Neighborhood House District and is affiliated to the Mexican Federation of Labor, and one is independent and has several locals, ~~usually~~ about seven, and meets in San Ysidro near the Mexican border. Both of these unions have succeeded in raising the wage scale two or more times. Membership is alsmost exclusively Mexican in both.

In Old Town there is a Spanish American Alliance, a secret society for Spanish-speaking people, with mutual aid and life insurance benefits. Another lodge, the Caballeros de la Gran Tenoxtitlan, (Knights of the Great Tenoxtitlan), of similar aim, operates in San Diego, but its activities are very limited, and its life is highly precarious. Membership in both societies is mainly Mexican.

Native Newspapers in the Vernacular: Most of the English speaking young Mexicans read the American daily papers, but the Los Angeles paper published in Spanish, La Opinion, seems to be the most widely read of the non-English papers. There are none published in San Diego County at present although several years ago one was published here and widely read.

There are three papers issued in Mexico City to which those subscribe who can afford to do so, and these are the Excelsior, El Universal, and El Nacional. Another paper with a circulation here of 200 is El Machete, organ of the Communist party of Mexico, and one of the favorite magazines is Caras y Caretas, published in Habana, Cuba.

Feasts and Holidays: The Mexican people in San Diego of all classes are mainly Roman Catholic, and their culture shows a considerable amount of infiltration of Catholic elements. There is a saint for every situation and person. Despite the pressure of the Anglo-American social milieu, they maintain the custom of celebrating certain Mexican holidays. One is the anniversary of their independence from Spain on the I6th of September, and the other is to commemorate the battle between the French and the Mexican armies at Puebla on the 5th of May in I862, analogous to our Fourth of July, marking the end of Mexico's domination by Europe.

Catholic holidays and festivals are observed by most of the working class and recent emigrants. The middle classes, who as a rule are most particular in the observance of religious customs are here becoming very lax in their celebrations. There is a lessening interest in their observance of the I6th of September which festival is usually held at Balboa Park with patriotic speeches and a program with concert and dances.

These people in their homes, ~~however~~, are still as hospitable as they are reputed to be, and on special occasions such as weddings and birthdays, or baptisms, they treat their guests with home-made delicacies, tamales, enchiladas, frijoles, albondigas, and tacos, all national dishes. They also present exhibition folk-dances at these private gatherings, one of the most famous of which is El Jarabe Tapatio.

Folk-tales and Myths: There is a marked difference between the middle and working class families regarding the folk-tales kept alive within the family or group. The former insist that the most popular stories are traditional European legends such as Snow White, Hansel and Gretel, Cinderella, and Alibaba and the Forty Thieves.

These are presented with numerous variations of course, but follow the pattern in every respect. The workers' children, while they hear these stories in school and at Neighborhood House, are more intrigued by the "devil" tales told them by their Indian or mestizo mothers. But the children are not alone in their belief in primitive sorcery and various superstitions, as may be seen by the following story.

The director of Neighborhood House invited several of the mothers to her mountain cabin for a week-end trip, but one of them, who had a young baby, refused to go, giving various reasons. She was finally prevailed upon, after being promised a comfortable carriage for her baby to sleep in, and upon their return to San Diego the director discovered the reason for her earlier unwillingness.

It seems that there is a story told among the Mexicans that if a young mother does not watch all night, a snake will come, remove the milk from her breasts, leaving them dry, and put his tail in the baby's mouth to fool it into believing it has been fed. When the baby loses weight, grows sickly and seems about to die, the mother usually stays awake all night worrying, and thus discovers the cause of the trouble.

This woman believed that snakes were numerous in the mountains, as she had been told so, and had therefore refused to go. This superstition is similar to the Asiatic and ancient Babylonian legends of Lilith.

Another very old religious superstition held by the Mexicans is that when a saint is called upon to aid his or her protege, and fails to do so, the image or picture of the saint is turned up-side-down, and if that does not bring the required results, it is turned to the wall. This has a distinct relatioship to certain African, European, Asiatic and Mayan customs, and even present day Cambodian.

Occupations: Most of the lower class Mexicans were farm laborers before coming to this country, and in fact were practically slaves on the large haciendas of the wealthy land owners. Some worked in the mines, but in the United States the majority remain farm laborers, or as they are called in California, migratory agricultural workers.

In San Diego, however, the proportion engaged in this industry is not so large. The greatest number of male wage-earners are day laborers, many of them employed on W.P.A.projects. Many of them are skilled in cement work and so are in demand in this particular field. They were formerly employed by the Gas Company, but have been laid off and replaced largely by white men.

Perhaps a fourth of the male wage-earners may be classed as semi-skilled workers, such as gardeners, pantrymen, truck-drivers, firemen, janitors, cobblers and cannery workers. Less than a fourth are skilled workers, carpenters, plasterers, meat cutters, blacksmiths and cooks, while a few are shopkeepers, ship owners, salesmen, agents and clerks. The middle or higher class, who are much in the minority, are students, merchants, professionals or diplomats.

Celebrities: During the last decade many wellknown Mexicans have visited San Diego and a few of them have established their residences here. Among these may be mentioned three former presidents of Mexico, General Pascual Ortiz Rubio, who owns a beautiful home in San Diego; General A.L.Rodriguez; and General P.E.Calles, an outstanding figure in Mexican politics until recently, when he has made San Diego his refuge since his enforced exile from his own country.

Two noted authors, Nemesio Garcia Naranjo, and Querido Moheno, have visited San Diego and given lectures on literary subjects to the Mexican colony. Marta Grever, famous musician and composer, and Jose Mojica, young and accomplished tenor, have given successful recitals here.

The whole cultural motif of San Diego is colored by the historical fact of the Mexican colonization, and much of the interest in the city centers in the Mexican traditions and customs, yet class lines and racial heritage have prevented the people from Mexico from presenting a united front to the Anglo-American world.

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Walker-11/10/36

RACIAL INTERVIEW SURVEY - MEXICAN

It would be very difficult to report all of my interview with this man in the form of questions and answers, if he had had to answer the questions himself, as he speaks very little English, and was feeding his goats on the Sunday morning at the time I interviewed him. He was stood inside the goat pen, and moved around from place to place, while I stood outside the pen trying to write my notes, using a small piece of board ~~which I picked up,~~ as a writing desk.

I asked him why he came to the U. S., and his reply was, "To make any money in Mexico, just live, couldn't get seed sometimes, and din't get much for crop. Sometimes bad government."

Did you vote in Mexico?

"My father did. I left Mexico in 1920. Was only fourteen years old."

Did you get work in California?

"Sometimes, and sometimes no work."

What have you worked at since coming here?

"Sometimes one thing, and sometimes something else. Anything I can get."

Did you attend school in Mexico?

"From six to eleven years old, didn't finish school, worked for my father on the farm."

What kind of sports did you have while a boy?

"No savvy."

Did you play ball?

"Yes, baseball and football."

What church did your folks belong to?

"Catholic. Still Catholics, and go to church sometimes."

How do you like it in California?

"Better here. Get more money, more work, and better pay. Better house here." (His house is a modest four room bungalow).

What kind of houses were built where you lived in Mexico?

"In Mexico had adobe house, sod roof leaked. Have better school here."

At this point Mr. Perez' brother-in-law appeared on the scene, and as he could ~~talk~~ speak fairly good English he took over the interview for Perez. This young man was born in America, but knew considerable about the home community in Mexico. He said neither he nor his brother-in-law knows much about conditions in Mexico now, but told me something about how they were in 1920, when Perez left ~~that country~~. He said conditions are better here than they were in Mexico at that time.

Can you give me his correct name and date and place of his birth?

"His name is Daniel Perez, and he was born in 1906, in the state of Guanajuato, in the central part of Mexico. He did not belong to the class that is called peons, who do not own the land they farm, but rent it, or work for others on farms. He belonged to the class of small farmers who own patches of ground, ranging from 30 to 50 acres."

What did they grow on those patches, or farms?

"They raised corn, tobacco, cotton, beans and sugar cane. In fact almost any crop could be planted and would grow well in this semi-tropical climate and good soil. Corn was the main product, and was raised on the highlands, while sugar cane was raised on the lowlands."

Were there any other industries in that community?

"The only industries were farming and some stock ranching. On the patch of ground which ~~Perez'~~ father owned corn was the principal crop. I think he had thirty or forty acres."

What kind of farm implements did they use?

"The only farm implements they had were a plow, cultivator and a harrow. They used either oxen or mules to do the farm work or haul their products to market, what they did not consume at home."

Were there any railroads in Guanajuato?

"There were two railroads through the state in which they lived, ~~but~~ the ~~Perez~~ family happened to live midway between them, and were thirty miles from the nearest railroad point."

What kind of roads did they have?

"The roads were very bad, little or nothing having been done to improve them. They were mostly just trails where the earlier settlers rode pack horses over the more level parts of the ground. It was ten or fifteen miles to the nearest town ~~and it was not a railroad point. However~~ they hauled some of their farm products ~~to this town~~. The country was mountainous, and farm products were packed on the backs of mules. When any heavy material, such as lumber, had to be hauled, it was carried on a two-wheel cart drawn by mules. A trip with the cart was

hazardous and slow, on account of the steep inclines in the road, as well as its winding course."

Were there many town through that section?

"There were several town ten to twenty miles distant from the Perez home, the largest of which had a population of about 10,000 people."

I wish you would describe these towns to me.

"No modern system had been used in building them. There were very few if any sidewalks, no fire protection, and no water or sewer systems. The houses were practically all made of adobe brick."

How many children were there in his family?

"There were six, and he was the second child."

How many children has he?

"He married my sister, and they have four children. His wife speaks better English than he does, and the children speak as good English as the American children do. He has taken out his first papers for citizenship, and expects to get his second papers soon."

Which country does he consider as giving its citizens the more freedom?

"So far as freedom is concerned, he says he thinks there is more freedom in Mexico than in the U. S., as there are too many laws here for him to understand. (By freedom I think he means freedom to do as he pleases, such as to stable his goats alongside his neighbor's bedroom window, or freedom to build any kind of house he chooses, without any city restrictions.)

What social events did they have in Mexico?

"Dancing in the homes was the principal social enjoyment. There were no public dances."

Are his parents living?

"His father is dead, ~~and~~ he does not know whether his mother is living or not."

He spoke about having bad government sometimes. What did he mean?

"When he left Mexico that country was in a troubled condition politically, and it was felt that an uprising was in the offing. (Which uprising this was, or who were the leaders, I was not able to learn either from ~~Perez~~ or his wife's brother. But they told me it did occur after ~~he~~ left). Everybody wanted to live some place where there was a more settled state of affairs politically."

What about the national sports?

"Horse racing, bull fighting and roping were the important events, and constituted the population's principal diversion outside of the few social events."

What does his reading consist of?

"He reads English a little, but not to such an extent that he can read the newspapers and get the meaning of the things he reads about."

Which language do they speak in their home?

"They speak both English and Mexican ~~in their home~~."

Do they observe the Mexican holidays, and do they expect ever to return to that country?

"They observe Mexican customs and holidays somewhat, but they do not expect to live in that country again."

How is he politically?

"He is a Democratic Socialist, and a Roosevelt booster."

Has he improved his condition financially in America?

No, he is not any better off financially than when he came here in 1930, and has worked at odd jobs during the years he has lived in this country. He rents a place ~~at 721 N. Hemlo Island Ave., Burbank,~~ consisting of about a half acre of ground, which is fenced. On it he has rabbits (100 does and some young does), some chickens, some goats, one or two cows, and several other kinds of domestic animals."

What is it he would like to do, or what is his ambition?

"He would like to own a farm ~~of his own~~, as that is what he is more accustomed to than anything else. The prospects for realizing this ambition are not very good at present."

X. was born in [illegible], Japan. He is [illegible] of age. He has had very little education and [illegible] learned to become a tailor and store-keeper. [illegible] expected him to take over the [illegible] store. But owing to financial trouble between the father and mother, [illegible] he came to America.

He secured work as a [illegible] with a [illegible] company in Alameda, [illegible] for one month. Then he [illegible] of the Southern Pacific Co. in Oakland. He has worked there for the past eight years in the same capacity as a laborer in the shop department.

This man has several ambitions [illegible] by [illegible] But like his father, he desires to be a [illegible] proprietor or an executive. When he thought of coming to America, he was [illegible] a telegraph operator, but because he [illegible] by no chance [illegible] of learning, which [illegible] he was forced to give up the idea.

He believed that in [illegible] his ambitions would be realized.

Before the depression he had saved about $100 of which all the [illegible] but 500 left.

He is a naturalized citizen.

George Lorenzo
11-2-36

RACIAL MINORITIES SURVEY - MEXICAN.

Interview with Herbert de L~~eriaa~~: "I was born in Mexico City, Mexico, in 1898, the eldest of nine children, five brothers and three sisters, none of whom were over two years apart. My father and mother's ancestors were Spanish, but both were born and raised in Mexico.

"For many years of my early life, my father, ~~Vladir Lerias~~ was a colonel in the Mexican army during the latter years of the presidency of Porfirio Diaz, the benevolent but despotic 'Dictator' of Mexico for a quarter of a century. Upon the downfall ~~and the resignation~~ of Diaz in 1911, the incoming president, Francisco I. Madero, retired my father from the army and he entered the wholesale liquor business, which he followed until his death.

"All of the immediate family, my mother, two sisters and five brothers, live in Los Angeles. Three of my brothers are married, but the two sisters and two brothers are still single. My eldest sister, who was married to a General in the Mexican army, under the regime of Venustiano Carranza, died several years ago in San Antonio, Texas. Of the married brothers one is an electrician, one conducts a laundry route, and one works for the Pullman Company, where the two single brothers work also. The two sisters do not work and are supported, together with my mother, by the two single brothers.

George Doward
11-2-36

Racial Minorities Survey -
Mexican.

"While my father never acquired wealth as it is gauged in our native country, the family was always in comfortable circumstances, and my entire education was received in private schools. From the grammar grades I was sent to a preparatory school which corresponds to a high school ~~education~~ in the United States, and then entered the National Military School in Mexico City, where I studied for three years, graduating with a second lieutenant's commission.

"Our family life from early childhood, at least as far as the boys were concerned, was more or less of a military nature. As far back as I can remember my father controlled the discipline ofthe household and consequently it was rather stiff and formal. Slang was not allowed and I cannot ever remember ~~of~~ hearing my father or any of the family using a curse word at home. This formal life was carried out in the schools where all of my teachers were men, who seemed to pride themselves on discipline. At times they seemed more interested in curbing ~~y~~our independent desires than they were in just how well ~~your~~ we prepared ~~your~~ our lessons.

"When we were old enough to want to read books, they were selected for us by our father, and my early reading were those books which my father thought best for me rather than the ones which I might have selected. However, the first story books I can remember were interesting to me, including 'Red Riding Hood' tales, as well as those about the birth of our Saviour and other religious tales and myths, mostly of a Catholic nature.

George Dorward
11-2-36

Racial Minority Survey
Mexican.

"My outdoor pleasures in early life consisted mostly of trying to play 'hookie' from school in order to play marbles and fly kites, ~~but playing~~ baseball and fencing interested me most after I had reached the competitive age. The latter was taught in both the preparatory and the military schools.

"Mexico's independence day, September 16, Christmas and New Year's Day were the principal holidays we looked forward to, and all were celebrated publicly with the usual Spanish Fiestas of dancing, eating, drinking, throwing confetti, etc., but in the home, ~~eating~~ dining and a few simple games made up our celebrations. Gifts at Christmas time did not play as important a part in our celebration as it does today in the United States, or even in Mexico. After coming to the United States, while we continue to recognize Sept. 16th, the entire family has become accustomed to celebrate ~~on~~ the Fourth of July also.

"My early superstitions were concerned mostly with what brought bad luck, such as 'walking under a ladder,' 'black cat crossing your path,' 'meeting a hunchback,' etc., but myths and fiction never interested me much, and later I turned to history almost exclusively for my leisure reading.

"Almost immediately after leaving the National Military School, I was called into service and given a commission as captain in the Mexican army where I spent eighteen months in active service defending the Carranza government against the rebellion of ~~the~~ the forces of Alvaro Obregon and ~~the~~ Adolfo de la Huerta, ~~forces~~, ~~and~~ left ~~the~~ army life after the overthrow

of the Carranza regime ~~by the latter two generals~~. Within a short time ~~after~~ I came to Los Angeles, California for a visit and have never returned to Mexico for any length of time. Most of the actual conflict I engaged in during my service in the Constitutionalist forces was around Monterrey, Mexico, where we had several engagements with Villista forces led by Pancho Villa.

"The first ~~personal~~ visit I made to the United States was on a trip from Vera Cruz to New York City to accompany my eldest sister, making the trip to join her husband, a general in the Carranza forces, who was forced to flee Mexico after the downfall of the Constitutionalist forces. My brother-in-law, ~~together~~ with Venustiano Carranza, the president, and many of his most active leaders, fled ~~by a body~~ from Mexico City to Vera Cruz, when the downfall of Carranza was apparent, and from there they scattered to different parts of the world. Carranza never reached Vera Cruz. He was assassinated en-route.

"My first impression ~~upon arriving in the United States~~ was one of disappointment in New York City. I had heard so much about one of the largest cities in the world, that I had built up in my mind something I can hardly describe, but which was colossal, ~~and~~ I had expected everything to be so different from Mexico City ~~that I must confess I was disappointed in this respect~~, but was impressed with the speed of transportation about the city and the latest methods of doing everything.

George Dorward
11-2-36

Racial Minorities Survey - Mexican.

"I had a very close friend in Mexico City who at the time was attending Loyola University in Los Angeles, and with whom I had been keeping up a correspondence. Shortly after my return from New York City I decided to take advantage of his many invitations ~~and pay him a visit~~, and came to Los Angeles for a three week's visit.

"Through my student friend at Loyola University, I met a Mexican doctor who was practicing in Los Angeles, and within two weeks after my arrival I had accepted a position as private secretary to him, and liked the work so well that I gave up all idea of ever returning to Mexico City where governmental affairs seemed constantly in a turmoil. I felt that I had little opportunity of taking advantage of my military education and training under the Obregon regime. So I remained six years with my first employer. During this time my father ~~had died,~~ ~~my~~ eldest sister ~~who~~ had died, and shortly ~~following~~ her death, her husband had been killed while leading a small army in an attempted counter revolution against the Obregon forces. This led to the removal to Los Angeles of my mother, two sisters and five brothers for per manent residence ~~here~~.

"The confinement of office work began to irk me, and through another friend I was prevailed upon to take my first trial at salesmanship by accepting a position to sell automobiles. The outdoor life and freedom in working hours so appealed to me that I have been selling automobiles for the

ten years. Despite of the great depression I have been able to make a good living, which has about convinced me that for the present, at least, I could hardly better my position in life in some other field of endeavor, and am content to work for advancement in automobile sales and service work.

"As for the future, my close blood relatives are all liv- in the United States; I have married an American girl of French ancestry and we have one child. I received my business training in the United States, and while I still have a lot of feeling for my people and my native country, I do not believe I shall ever again live in Mexico. Mexican ways, despite their advancement in the past ten years, are still too antiquated for one trained to the ways of the United States."

F.E.C.
American Guide: Mexican Survey
San Diego Project
J. Isaac Aceves
Towle
Interviews

"~~ROSENDO~~ GARCIA"

Born to middle-class parents, Rosendo ~~Garcia~~, now 48 years old, came to the United States in April 1908; ~~he does not remember the exact date.~~ He was born at Leon, Guanajuato, this being one of the Mexican states which have given most immigrants to this country. ~~Garcia~~ has made only one trip to his native town in the 28 years of his residence here; he says he had in mind to remain in Mexico for good should the conditions appear satisfactory to his plan. "But they are not" - he says - "jobs are scarce, possibilities for an advancement are remote; life is so different from that over here, that after visiting with relatives a short time, I decided to come back to this country."

When he was fourteen years old, just out of elementary school, he was put by his father at learning the cobbler's trade, all by hand, as at that time there was in Mexico no machinery used for this industry. At the beginning, he worked six months without any compensation; for the next year he got one peso every week; then, he states, during three years he was paid for what he produced, and got as much as fifteen and twenty pesos a week, a magnificent salary at that time.

With only forty pesos, all his savings, he made his first trip to this country, crossing the boundary line at El Paso, Texas. He had no luggage with him; so one day he boarded a street-car at Juarez, Mexico, and after a few minutes' ride he was ~~already~~ in American territory, with a few dollars in his pocket, no friends, and looking for

a job. His ambition was to get a steady job in a shoe-factory like those he had seen pictured in the newspapers: to work in immense rooms full of shiny and sturdy machinery, together with thousands of men of every known nationality.

After working in odd jobs such as flunky in a Mexican restaurant, shoe-shine boy at the door of a second class hotel, he was accepted as all-around boy in a shoe-repair shop, owned by a Greek, and since that time he has followed ~~the same~~ that trade, ~~now~~ with the use of machinery and tools he had never imagined when in Mexico.

He had dreamed of joining the American Federation of Labor, but ~~he~~ was told they do not admit Mexicans in the workingmen's unions where the American element predominates. Now he knows that without being a union man he will not be permitted to work in any standard factory in the United States, and that lately even in Mexico such restrictions prevail.

~~Garcia~~ is an honest man, home-loving, sober, and a steady and conscientious worker. When newly arrived at El Paso, Texas, he attended for months the evening classes in English for foreigners, in one of the public schools, and made slow progress.

After the second year of his stay in this country, he married a Mexican girl he met at the class-room, and both of them quit the school work to devote all their time to the duties of their new life. They rented a modest apartment in ~~the Second Ward~~, a section populated mainly by Mexican people, ~~and made it their home.~~ By that time he was making $20 a week, a fairly good salary for a cobbler. Since his marriage ~~Garcia~~ has toyed with the idea of taking his wife to Mexico and acquainting her with his folks. They had the new clothes they

bought for their wedding, and could make a good impression on his relatives and friends living at his native town. He was proud of himself and of his wife, and from the bottom of his heart ~~he~~ wished they could establish themselves among his own people. This was not possible, he says, because his wife had already become accustomed to the American standards and felt herself a stranger in the Mexican environment; besides, their country was beginning to experience the evils of civil war.

They came back to the United States, through El Paso, Texas, in May 1911, but Garcia being unable to get back his former job, accepted the suggestion of a Mexican friend ~~who had a car of his own, for~~ and moving to Los Angeles, where he succeeded in getting employment in the trade of his choice. Since August 1911, he and his wife have been residents of the Belvedere section where he bought a new small house on installments.

Before their marriage, ~~Garcias~~ Garcia's wife was a member of the Mexican Baptist Church and, although in Mexico both of them belonged to the Roman Catholic Church, Mrs. ~~Garcia~~ first and then her husband, joined the Baptist Church at Los Angeles. They seem to be satisfied with their new association, and are punctilious about their duties. With respect to this, Garcia says that he gave up his plans to ~~marry~~ remain in the Catholic Church during their trip to Mexico, because he found out that the expenses to be incurred were too much for him. They ~~got married within~~ within their new faith, instead.

Three children, two boys and a girl, have been born to the ~~Garcias~~. Thinking a lot of American education, they put them through elementary, grammar, and high school; one of the boys and the girl ~~has~~ have now been graduated. The ~~former~~ first has just married an American boy,

and ~~Garcia~~ feels proud of them, hoping their union is going to be a happy and lasting one.

~~Garcia~~ does not want to become an American citizen, but everything points to his indefinite stay in this country. ~~Almost~~ Twice a year he rides alone to San Diego, and goes across the line to visit Tijuana where he buys some presents for his folks. He says that now his daughter has made her home in the United States, that his eldest boy is fond of sports, and the youngest talks of ~~following~~ a college education, he has made up his mind to remain here for the rest of his life.

This immigrant speaks enough English for his trade and for the most necessary occasions, but he does not read American papers as his children do. He buys the Mexican daily paper La Opinion, which is published at Los Angeles, and keeps himself fairly well informed of what is going on in Mexico. He reads also the Spanish books which he gets from the Public Library, and a few that he has bought from the three or four Spanish book-stores located near La Placita (The Little Plaza) in downtown Los Angeles.

But what Garcia and his wife enjoy ~~better~~, what has become part of their life's routine, are the Spanish programs they can get on their radio, three or four of them every day. Garcia says that their radio maintains in them the Mexican ideals, and keeps him and his wife well attached to the old country; even their children who have never been in Mexico, are very fond of Mexican music transmitted through the Spanish broadcasts.

Money? Yes, they have saved a few dollars for an emergency such as the expected arrival of their first grand-child, a baby they hope will be blue-eyed, quite American; they were able to put aside

not only that amount but the one expended for their daughters' wedding during the peak of the depression.

The two Garcia boys associate with American girls they have met at the schools, and their father thinks that when his children settle and begin to get substantial salaries, they will marry American girls. It seems to him there is no other path to follow. In their home the younger generation has almost forgotten the native tongue; among themselves, his children speak only the English language, dress according to the American fashion, and spiritually they have ceased to be Mexicans.

AZ

F. C.
Mexican Population
J. Isaac Aceves
Marion Towle

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MRS. CLARA MONROY

Mrs. Clara Monroy, 42 years old, was born at Guadalajara, Mexico. She was graduated from college and began a teacher's career twenty years ago. She has been a resident of Old Town, a Spanish speaking community in San Diego, since her arrival ~~to this country,~~ in 1922. She married a Mexican-American but is now divorced. The fact stated by Mrs. Monroy about her immigrating into United States fourteen years ago, and the fact also that her elder boy is 21 already, gives ground to the idea of her having married Mr. Monroy, a Mexican-American, in Mexico. They may have came to United States years later, bringing their child with them. The younger boy was born at San Diego four years after their arrival.

When newly arrived at San Diego she worked sometimes teaching school to Spanish-speaking children, doing sewing and other labor for American and Mexican families, and giving Spanish lessons to American adults. Four years ago, when she divorced Mr. Monroy, she was given the custody of her two boys and she had to support them through school The older boy is now working with one of the largest industrial concerns in town; the younger, 10 years old, is doing fine in grammar school.

Mrs. Monroy is a well educated woman. Besides being very efficien her profession as school teacher, she is accomplished at the piano and is teaching music to her younger child. She owns her home in Old Town and is well liked by her neighbors, although she stays home or goes to work most of the time. She speaks English fairly well, and reads a local daily paper to keep well informed of what is going on all over the world.

Mrs. Clara Mooney

Mrs. Clara Mooney, 72 years old, was born in Manchester, Maine. She was graduated from Colby College and began a teacher's career twenty years ago. She has been a resident of Old Town, a Penobscot County community in the Bangor, place for nearly 40 years-twenty-six years. She married a Maine-native-Maine man in her thirties. The first house by Mrs. Mooney owned her immediate late Philip Mooney twenty years, and the first place that was also-Mr. Mooney is 72 himself. Mrs. Mooney is the last surviving member of the Mooney, a Maine-native-Maine, in Maine. They had been one to Fallon Indian years later, building their with them. The pioneer hip was been of the Bangor Maine years after their arrival.

Mrs. Mooney arrived at the Bangor she studied mathematics teaching school in Penobscot-County children. Other events and other jobs for Maine and Maine families, and public Penobscot Indians in Maine Maine. Mrs. Mooney, when she married Mr. Mooney, she was given the maiden or her two boys and she had to support them through school. The other day is now getting with one of the largest industrial workers in Maine the company. It years old, in Maine Mrs. Mooney school.

Mrs. Mooney is a well educated woman. Despite being very without her profession as school teacher, she is acquainted of the piano and is teaching music to her younger child. She owns her home in Old Town and is well liked by her neighbors, although she stays home or goes to work most of the time. She spends leisure time well, and reads a local daily. Mr. Mooney will interest of man is poor on all some the world.

She clings to the ideas of her old country. Mrs. Monroy's home; a tiny frame house on an inconspicuous street at ~~Old Town~~, built on a piece of garden poorly fenced. A thick jasmine vine dedorates the front of the cottage and covers part of the porch. Cactus plants and rose bushes grow in a sort of careless fashion. The dwelling is a four room building, the main room being a parlor of rather small dimensions in which a vertical old piano lays opened always as being in constant use. Two comfortable chairs and a humble book case complete the ~~set of~~ furniture. Mexican people are very fond of music. Poor families keep their guitars at home; medium class and high class very seldom dispense with a piano. (A music store in San Diego may inform that even after the popularization of the radio, they are still selling many pianos, second hand in most cases, to Mexican families.) A Mexican drawing-room seldom lacks a piano, and in a Mexican home where the sala (front room or main room) will lack even chairs there will always be a piano. During the phonograph era, before the radio became available in price to Mexican families, there existed a strong market for phonographs and phonograph records, in Spanish, for the Mexican trade in the United States. Although ~~she~~ Mrs. M. admits that gas stoves are more convenient, she claims that food cooked on them does not taste as good as the ~~one~~ food cooked on fire-wood ranges ~~like the one used by one of her Mexican neighbors, when preparin~~ Mexican dishes of which ~~Mrs. Monroy~~ Mrs. M. is very fond. She still wears long tresses neatly and carefully done up. She is neatly and cleanly dressed at all times.

~~From~~ Among her American acquaintances with whom she is very popular, ~~she~~ Mrs. M. mentions the principal of the nearest school, who speaks highly of her. In connection with him, she relates the following incident ~~which took place a few months ago~~. A society woman and talented writer of Point Loma, called upon Mrs. ~~Monroy~~ at the suggestion of the principal of the school, seeking

her aid in the staging of a Spanish folk play, using school children as talent, and she gladly consented.

"I was told by the principal," she says, "that I would be given the right to designate most suitable Mexican types for the play, and coach them in their parts. The play was a Christmas pageant, (a pastorela) very similar to those I have seen represented scores of times in small towns in Mexico, during the Yuletide season, and I was enthusiastic about the matter, ~~as I have had lots of experience in presenting those plays.~~"

"When the time arrived to choose the members of the chorus, I was confronted with a ~~good~~ number of Mexican girls from the school, and with them two Indian girls, very homely looking, whom I judged unlike the great majority of Mexican girls. Then I suggested that these two Indian girls, none of them speaking Spanish, be put aside, and that two Mexican girls be given their roles."

"The woman directing the play, ~~the one~~ who had requested my cooperation, came to me and coldly said: "This is our show and we'll do as we want." (I) I felt humiliated with her attitude, because I thought, and still do, that the supposed refined woman was rude to me and with no reason at all; so I swallowed my pride and didn't utter another word. Then I went home for the day."

"The following morning I received a message from the same lady asking me to continue the task assigned to me in the play, but I had her informed that I had no intention of helping her any more, putting as pretext that my household duties and my daily work absorbed all my time. Really, I never expected a cultured and talented woman to act the way she did toward me on such an unimportant matter. I had no obligation whatever toward her, nor was I going to receive compensation for my work, so I don't understand why Mrs. _____ treated me with that sort of despotism."

Mrs. Monroy speaks, otherwise, favorably of the American people. She has worked several times as dressmaker for prominent families and praises the attitude of well-educated ladies toward her. She does not contemplate going back to Mexico, for these two reasons; her American born children, and her financial circumstances. She would like to return, but with plenty of funds to show that she hadn't left her country to go back as poor as she was in Mexico. She is contemplating applying for American citizenship, she stated.

Until four months ago, Mrs. Monroy worked hard to support her two boys, then one of them got a position with a salary of $125, and she began to enjoy a well deserved rest, as her son gave her $60. a month for their living expenses, enough to sustain her home nicely. Two weeks ago, the boy failed to show up for three nights, when Mrs. Monroy saw him again, he ~~broke the news to her~~: he had married an American girl.

"He said to me that he was sorry," Mrs. Monroy says, "but that he found no other way out. His girl friend was in training at the county hospital, and was going to be assigned to contagious cases as part of her practice; he feared she might contract a disease, probably die, so he spoke of getting married. She quit she studies and moved to an apartment, with relatives of hers. He rented a room for himself, and will no longer be able to support me. He suggested that I take a position as housekeeper for some elderly man in want of somebody to take care of him, or that I work for a family as a chambermaid.

"I will remain home to look after your brother," I answered, "and I hope I'll find my way around without your help, as I did for so many years before you got your actual job. But it hurts me to think I worked so hard to raise and educate you, sacrificing myself for so long a time to give you a good start in life, and you pay me back suggesting that I go to work as a servant among strange people."

SURVEY OF NATIONAL MINOIRTIES IN CALIFORNIA.

(Marin County)

Mexicans.

The history of Mexican emigration and settlement in Marin County is very meager; in fact the United States Census of 1930 gives the foreign born population at 44.

The majority of this group came from the northern part of Mexico or those states bordering on the United States.

The large Mexican population and cluster groups, both foreign and native born, are located in the Central and Southern parts of the State - Sacramento and San Joaquin Valleys - and the citrus belt of Southern California.

Following such occupations as laborers, fruit and cotton pickers.

The group residing in Marin County is so small and widely scattered, that it is impossible to state the length of time in the United States.

There are no native organizations, newspapers feasts, holidays or Folkways observed.

FIELD CONTINUITY
American Guide
Mexican Population: Folklore
Engracia de Rosaod

Nov. 23, 1936
Personal Interview
Copy:
Words:

Check: Date:
Date:

"EL CERRO DEL FRAILE"
(Continued)

"After the shepherd got out of the cave," Senora Campes, said, continuing the story of El Cerro Del Fraile, "he ran all the way to his home, and told his mother how the scapular of the Blessed Virgin, which he always carried around his neck, had saved him. At that time," the senora explained, "it was not a crime in Mexico to carry the blessed stamp of a Saint or of the Holy Mother, hung with a long cord, around from one's neck. I carry one myself," she said. And at my request, she showed me a square little package in which a picture of the Sacred Sacrament was printed.* She had her's pinned to her undergarments, with a safety pin.

"You see, it was really a miracle that the poor man was not killed in the fall," the senora continued, "for he told that there were boxes and iron trunks everywhere, and he fell on soft sand instead. The shepherd told his mother that when he opened his eyes again and began to feel around him, he accidentally put his hand in an open box, filled with round things that shone in the darkness of the cave.

"Mad with joy as he recognized the round pieces as gold, he began

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* In former times the scapular was a narrow strip of cloth worn across the shoulders, by certain orders of the Roman Catholics. Later, the scapular was worn in front, a cord substituted the cloth, and a stamped image wrapped in a piece of cloth, was attached to the cord. The scapular is regarded as an amulet by the faithful.

to fill his sombrero, but ~~seen~~ soon realized his ~~impossibility~~ inability to carry it out of the cave, as he needed his hands to climb ~~out of it~~. He scratched his head, and then began to empty the contents of his knapsack, (tortillas and frijoles), and filled it with the Spanish doubloons. The shepherd was about to start out, when he heard a voice, calling his name. 'Jose, todo, a nada.' (all or nothing). And as he felt the hairs on his body sharply rising, Jose turned his head, and saw the shadow of a priest, clearly outlined on the uneven wall of the cave.

"Like a soul pursued by the devil, Jose got out of the cave, and ran all the way to his home.

"His mother warned him against going back to the cave, but the young shepherd, the very next day, bought burros, baskets, and strong reatas, (ropes), and carrying candles and a hammer, ~~the following morning just before dawn,~~ he started on his way to the cave.

"He reached the bottom of the cave quite early, lit his candle, and then began to open boxes, and fill his baskets with ~~its~~ the contents.

"Suddenly a ~~herd~~ flock of bats appeared from nowhere and began to strike Jose on his face and body, until ~~the shepherd~~ he had to stop his work to defend himself against ~~his~~ the attackers. As the horrified Jose was about to give up everything and run, the figure of a bandit appeared, ~~He was~~ dressed in ~~his~~ priestly garments, but ~~his~~ the face was only a grinning skull. 'Jose," the figure said in a deep and husky voice, 'you must take it all or nothing.'

"The terrified shepherd did not wait any longer. He threw the candle ~~he had in his hand,~~ down, and blindly made his way out of the cave. He ran ~~but only~~ a short distance before he fell in a swoon. He was piched up by strangers, but he never told the story of his adventure.

He wrote it in paper, for Jose was struck dumb with fright.

"Accompanied by friends, Jose tried several times to locate the place of the hidden treasure, but he never could. He was advised to try it alone, but he answered that, although he knew the cave was full of money, there was not enough in it to induce him to see the grinning skull of the ghost again. Some people doubted his story, but Jose, now an old and well-to-do merchant who lives in the city of Culiacan, still keeps a few doubleons as souvenir."

"TRICKS OF COYOTE"

"Coyote is a very cunning animal who knows how to get rid of fleas," the senora said. "When coyote is bothered with fleas, he takes a small branch between his teeth and runs for the nearest pool or river. First, he dips his feet in the water, and as the fleas go up to avoid being drowned, coyote gets in deeper and deeper, until all the fleas haave congregated on the little branch. Then, suddenly dipping his head in the water, coyote leaves the branch floating and comes out free from the annoying insects.

"Another peculiar trick of coyote is, that as in most Mexican villages, chickens roost on trees, whenever he feels hungry for a hen, he comes before the chickens have come down from their roost, and begins to go 'round and 'round the tree, increasing his ~~velocity~~ at each turn. Some fowl following the movements of coyote with his eyes, becomes dizzy and falls to the ground. Swift as the wind coyote grabs his prey and runs, before the attention of the rancher is attracted by the frightened hens."

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FIELD CONTINUITY
MEXICAN POPULATION
SAN DIEGO PROJECT
SUBJECT NUMBER _____

J. Isaac Aceves
Research: _____
Copy: _____

April 30, 1937

Number of Words: _____

JUAN GONZALEZ

"Nothing that I have done in my life may be of interest to you or to any other person not of my immediate family. I have nothing to conceal either, but if you insist, I'll tell you I was born in Mexicali, Lower, California, 24 years ago. My father was a laborer born in Rosario, Sinaloa, Mexico, who, having heard that big agricultural enterprises were being developed at Imperial Valley, and that substantial salaries were being paid, moved from Nogales, Sonora, where he was living, to the American town of Calexico, the center of great activities, some time during 1904. My mother came with him, and he found occupation in the irrigation works, canals and levees under construction at that time on Mexican territory.

"When they arrived at the Valley, in those days practically deserted, my father had to build himself in Mexicali a "ramada" to live under. He used to say that during the first months of their stay at Mexicali, my mother suffered very much on account of the very hot climate, and the flies that were a plague in the day time, and the mosquitoes which robbed them of their sleep at night. You know how those "Ramadas" were: a few long sticks supporting a roof built of a "cachanilla," a sort of brush growing alongside the river-bed and the canals. Little by little, when the cold weather was approaching, flimsy walls of grass and mud were erected to protect the inhabitants against the chilly winds and the rain. My mother told me that on the American side of the Valley some of the new settlers were building a few frame houses, but those on the Mexican side were less than half a dozen at the time.

"My father worked on the first irrigation canals which were built by the American engineers, making $1.50 a day, more than four times the highest

"Nothing that I have done in my life may be of interest to you or

salary he ever received back in Sinaloa and Sonora where he worked before. But the cost of living was high too. Then came the 1905 flood when the Colorado River broke the main canal near Yuma, Arizona, and flooded the Valley until the following year, when its current swept most of the Mexicali buildings. My parents' primitive abode was dragged into the river, and they had to flee for their lives losing everything they owned. My mother was expecting her first baby who was born in August 1906 and died the following day, perhaps on account of lack of comfort for my poor mother who suffered intensely that time.

"By the time I was born, my father had already built an adobe house in Mexicali. Due to his good behavior and his tenacity at work, he had prospered after the flood. He was working for the C. M. (California-Mexico Development Co.) in their ranch near Mexicali, where they had extensive fields planted with alfalfa, and kept thousands of cattle and goats grazing on them. They would later import these cattle, under bond, into Mexico, and then have them brought back into the United States to the slaughter-houses without paying any customs duty. My father was one of the foremen of the Mexican ranch, and received a fairly good salary. He enjoyed comfort at home, some of which he had never had in Sonora or Sinaloa; our furniture was American-made, and my mother bought almost everything we consumed, from Calexico, on the American side. We were happy.

"I grew up at Mexicali and attended the Calexico school for about two years during which term I learned enough English to greatly help me in the future; I don't know what I would be today without my knowledge of the language. I also went to the Mexicali school for three years, but I never finished the grammar school. When I was sixteen years old my father put me to work as a zanjero, taking care of a system of irrigation ditches which were the property of the Imperial Irrigation District, an American company with offices at Mexicali. They were paying me $3.50 a day. My father was getting $4.00 from the Colorado River Co.,

which succeeded the C. M. Ranch, as owner of large land-holdings on the Mexican side. That was the time when the cotton business went down, and employment began to be scarce in the Valley. The cotton growers lost big money, the salaries were reduced, and several companies quit the field, pressed by lack of funds.

"My job was very good, considering the circumstances; many cotton growers would not give up, and the small ranches kept working with the hope of a reaction on the cotton price. On my job I had to get up from bed almost at midnight, mount my horse and go to inspect the irrigation canals put under my care, and open or close the water intakes for the ranchers, always following the daily orders given to me by the Company. Sometimes, for weeks, I had nothing else to do but watch the canals and see that everything was in good order. There was a lot of litigation going on between the Company and the customers; many complaints were being filed, on bad faith most of them; ill feeling was growing among the farmers, and the office was shifting us, the "zanjeros," almost every week, with the corresponding worries for us. I was the youngest of them and got tired of my job which after four years of services I finally gave up with my parents' consent.

"We had a little money saved in one of the Calexico banks. From the beginning, my father insisted that I open a savings account in my own name, and he had another in his name; we shared our household expenses and felt secure with the backing of our money. I succeeded in getting a job with the Mexican-Chinese Co. as a timekeeper, and had to be in different ranches where the company had made loans to the cotton growers, most of them Chinese. I found out during my two years' stay with this concern that the Chinese people are meek and gentle with everybody but their employees, to whom they are almost as despotic as the Japs. As a rule, I don't like Orientals. The best bosses I ever had were Americans; they are more considerate to the people working for them.

[illegible] Gonzales [illegible] 1, 1[illegible], [illegible] [illegible] [illegible]

"When the Chinese company went out of business about 1926, I was left again without employment. I had made plans to leave the Valley for any other place of better climate; but a friend of mine got me a job with a cotton-ginning concern, of Mexicali also, and I accepted it. Instead of moving from there I did something better which was to marry a Mexican girl born and raised in Calexico. From that time on and due to the American education she had received, I have been, myself, constantly becoming Americanized. We have had three children and they are more American than Mexican; our meals are cooked in the American style, and what is more appalling, the English language is spoken by all of us at home. Do I regret it? Yes, I do, and those most affected are my parents, who are now unable to understand their grandchildren. I wish my wife would teach the Spanish language to our children, but she is kind of selfish. What am I going to do about that matter?

"We are still living in Calexico where we own a very comfortable cottage and have everything we wish to make our home attractive. That seems to be the only concession my wife has made to my parents: not to take me away from them. I see them as often as I want, and at least once a week I stay with them for lunch and enjoy my mother's Mexican cooking. She does not agree at all with my wife; I know she hates to be called "granny" instead of "abuelita" by my children, and sometimes speaks of going back to El Fuerte, Mexico, "to die among her people," she says. I am still working for the ginning company in their very reduced plant, and my father is employed by them as a night watchman.

"Religion? My wife belongs to the Baptist Church of Calexico; I was educated by my mother as a Catholic, but it has been more than ten years since I visited a church; I don't feel like it. My idea of religion is to be honest and kind to everybody, but it is not necessary to go to any church; I respect others' ideas, though. My wife and I belong to the Alianza Hispano Americana (Spanish American Alliance) a mutualist society with which we carry a small life

"Then [illegible] I became about 1941, I was [illegible] work without employment. I had made plans to leave the Valley for [illegible] place of better climate but a [illegible] a job with a [illegible] ning concern, of Mexicali also, and I accepted it. Instead of moving from there I did something better which was to marry a Mexican girl born and raised in Calexico. From that time on and due to the American education she had received, I have been, myself, constantly becoming Americanized. We have had three children and they are more American than Mexican; our meals are cooked the American style, [illegible] all of us at home. Do I regret it? Yes, I do, and those most affected are my parents, [illegible] wife would teach the Spanish language to our children, but she is kind of selfish. What am I going to do about that matter?

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insurance, and my wife is a very active member of the Baptist Church Ladies Club. We receive only American papers, the local daily and a religious weekly, but when I visit my parents in Mexicali, I read the Mexican magazines my father buys for mother's enjoyment."

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FIELD CONTINUITY
MEXICAN POPULATION
SAN DIEGO PROJECT
SUBJECT NUMBER ____

J. Isaac Aceves
Research: _____
Copy: _____

May 12, 1937
No. words: 1381

ALEJO MARTINEZ

In one of the humblest residences along Ocean View Blvd., in San Diego, California, the interviewer found Alejo Martinez, a husky man about 45 years old, tall and strong, showing the effects of his outdoor life. Since he was a school boy he used to play hooky once or twice a week, to go fishing with other kids, of San Jose del Cabo, Lower California, Mexico, his town, several miles at sea, aboard a canoe handled by oars. His main occupation has always been that of an unskilled laborer, and working in the open, has given him a stronger and healthier constitution.

The lot on which the Martinez' residence is located may be considered a miniature farm, as it shows around the small frame house, several patches of vegetables, a tiny garden well cared for, a chicken coop with a score of hens, and here and there many fruit trees now fully grown up. What could be considered the back fence of the lot, is formed by a high wall of cactus. A dilapidated automobile, devoid of running boards, fenders, and top, was parked near the entrance. A good-sized dog greeted us with a displeased growl, as if warning his master of the approaching stranger.

Then we were admitted into a front porch converted into a parlor full of sunshine; a little girl about 8, told us her daddy was finishing lunch in the kitchen, and would come out in a few minutes. Two pieces of furniture attracted our attention: one a console-radio of a popular inexpensive make, and another, a phonograph which several years ago must have sold for above one hundred dollars. Adorning one of the walls, hung a Spanish guitar, indicating the musical ability of someone in the family. A studio couch almost brand new, a center table loaded with flower vases and clay toys decorated with colored feathers,

In one of the humblest residences along Ocean View Blvd., in San
[illegible], Santiago, the [illegible] Jesus Garcia Barriga, a lonely man about
[illegible] years old, half and blind, [illegible] of his [illegible] life. He
was a sailor; they [illegible] [illegible] years in [illegible]
his [illegible] life. [illegible] [illegible], [illegible] conformed [illegible], his [illegible],
several miles at sea, aboard a canoe handled by oars. His main occupation
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and half a dozen chairs, composed the parlor set of the Martinez.

"I was born 45 years ago to a farmer's family of San Jose del Cabo; my father owned a small ranch which had provided for his needs until last year, when as a result of a furious storm, the rivulet which crosses it, flooded the low lands, unrooted the trees, and destroyed the crops, leaving the section converted into ruins. But San Jose being a port over the Gulf of California, it is maintained by its fishing industry, so although they suffered from the flood, the inhabitants actually subsist from the fishing.

"All the boys raised in that port become seafaring people. When I was a child, because of all the rowing and fishing I did, I became almost a professional fisherman. At the same time I became a farmer. Farming had been my main source of income before I migrated into the United States, 25 years ago, seeking a better field for my activities. I love nature and I have a great confidence in the agricultural wealth of this country; that's why I am still working for the farmers of San Diego county.

"When newly arrived here, I went to work for the Japanese farmers at Mission Valley. They plant different crops and may be considered the largest producers of vegetables for the San Diego market. Very few people realize the number of Japanese farmers and the importance of their holdings in this county. There are Japanese truck gardens at Encanto, Lemon Grove, Chula Vista, Mission Valley and Old Town, and practically all around the city, and I have worked with several of them. They plant celery, corn, navy beans, carrots, turnips, spinach, radishes, tomatoes, pumpkins, everything. At the same time, some of these industrious Japs are raising flowers, ferns, and other plants.

"It is quite true that there are Japanese people who are almost impossible to deal with as their help, but most of them, when they find a good worker of any nationality are considerate to him and do their best to keep him with them. And not for one instant do they forget their country, and think a lot of it. Jap-

and half a dozen chairs, composed the prior set of the Martines.

"I was born 42 years ago in a farmer's family in the Aiea district of Oahu. My father owned a small plot which had provided for his family until land prices rose to a result of a Japanese start, the rightful owner of it. Finding the low lands, removed the trees, and developed the area. Leaving the district impoverished land prices. Our family lived a year in the hill of California, it is maintained by its fishing industry. My mother was entered from Japan, and the children eventually moved from the village.

"All the boys raised in that port become seafaring people. When I was a child, because of ailing health and fishing I did. I became almost a professional fisherman. As for some time I become a farmer. Having had to my mother's death before I migrated into the United States, it proved difficult, leaving behind plots for my maintenance. I left school and I have a great confidence in the agricultural wealth of this country that's why I am still working for the farmers of San Joaquin county.

"When newly arrived here, I went to work for the Japanese farmers in Fresno County. Our boss differs which we had to participate the labor problems of maintaining the job labor market. Very low profits realize the number of farmers fields and the importance of labor politics in this country. There are Japanese local gardens in Stockton, Lodi, Sacramento, Santa Cruz, Watsonville, the Dam, and practically all around the city, and I have worked around in them. Our family raising, corn, and tomato, carrots, turnips, cabbages, tomatoes, pumpkins, watermelons, as the main item, some of these vegetations type are raising flowers, ferns, and other plants.

"It is quite true that there are Japanese people who are almost [illegible] to feel with as their body, and certainly, some have lost a good [illegible] of our nationality-consciousness. In the end do their children [illegible] the same instant do they forget their country, and think a lot of it

anese bosses are steady workers and set the example for their employees; at the same time they take on their shoulders the harder tasks and are on the job day and night. They are cheaters too, if you let them; they believe themselves to be plenty smart, and may prove it to you at your own expense.

"I have done some other kinds of work. At first, I worked with the pick and shovel for the street improvement contractors; then I worked on cement, and for several months I had steady employment in the rock-crusher plant of Sweetwater Valley. After working there I made a trip to San Jose del Cabo, to see my father and bring my two brothers to work in San Diego. I tried to settle down again among my people back home, but after three months' stay with them, I decided to return here. Even my family who owns property in Lower California, lives very poorly, with no conveniences whatever, and I couldn't be satisfied among them.

"After my attempt at repatriation 20 years ago, I was lucky to come back to San Diego and find a vacancy which I could fill, and I kept busy for several years, during which time I succeeded in saving almost $400.00. I was advised to invest that money in a business of my own, but I do not trust myself; I have always worked for others and I fear going into a business which I do not know, and without enough capital to develop it. Besides, the Japanese people, for instance, always help one another and stick by each other. We Mexicans are different; we are inconsistent and selfish among ourselves and very seldom help a countryman to make good. And when we do it, there is great possibility that he will not reciprocate to our protection.

"You can see what happened to us during the strike we had last January at Chula Vista, when the Mexican Field Workers Union started a walkout in demand of better pay from the celery growers. We lost the strike because there were Mexican scabs who took the side of the employers, growers and packers of celery. Four of the strikers, all Mexicans, were arrested; we put up the bail for their

release, and finally paid their fines. One of the prisoners was so poor, that he begged us to give him the bail money and allow him to serve his time in jail. I'll tell you, when they told me about Mexicans acting as scabs, I was so mad I could have kicked them for being traitors to our Mexican union.

"Five years ago I married a Mexican girl from Sonora. By that time I had bought this little house for which we are paying at the rate of ten dollars a month. I made a down payment of $300 and signed a contract for $500. About November of this year, with God's help, we will call this property our own. But we have no children to whom to will this house. We are taking care of Lolita, this girl here, because her mother, a close relative of my wife, is working as a cook for a well-to-do Mexican family, and has to stay with them over night. We love Lolita as if she were of our own blood.

"I am her Godfather, and the Catholic church to which we belong, gives me certain authority over the girl in the absence of her parents; and I am under obligation to look after her needs, so I may consider myself almost a father to Lolita. I talked with the Mexican priest at San Ysidro, and he says that with the consent of my wife we may keep the little girl with us as long as her mother let us do it. This year we took Lolita to the parochial school of Our Lady of Angels, on 25th Street, and she has been doing fine. She speaks English and has very good manners. I wish my "comadre" would marry again leaving us Lolita forever.

/lc

they adopted strong-arm methods to keep the growers in the association. One night fifty cars drove into his place and surrounded his house and stayed until after two in the morning. All this time they demanded that he sign the contract to rejoin the association.

On another occasion, this Armenian was taken by these ruffians, hired by the association, in their car to a river. His wife and other friends followed in other cars. He was tied by a rope under his arms and dropped from a bridge into the water and at intervals was held up above the water and asked if he would now sign the contract presented by the association. After several duckings he consented to sign. This Armenian's neighbor, a widow with children, refused to sign the association contract and one night these same hired ruffians poured coal oil or gasoline in a space two or three feet wide a few feet from the house but completely surrounding it there lighted it with a match and allowed the blaze to surround the house. This widow asked the sheriff's office for help, but was told they could do nothing about it unless she would sign the association's contract.

Not long after this, there being little or no market for raisins, this Armenian was unable to pay interest on his land, so his ranch was taken over by the bank. He came to Oakland where he had a brother, who assisted him in opening a little

fruit and vegetable store in Piedmont. Here he earned a living for his wife and daughter for about a year, when one by one three chain store branches were established in the same neighborhood. It wasn't long after that he had to close the fruit store since he was not being able to compete.

The result was this man was thrown on to charity and has remained on it since.

His father and mother were killed in Armenia by the Turks in 1915. All their property was confiscated and he was unable to receive any help from that source.

This man has become an American citizen and adheres to his religion.

About two months ago this man's wife gave birth to a baby boy and two hours later died. He is now left with a daughter ten years old on his hands and also his infant son, and while he is still terribly upset over the loss of his wife, he is doing his best to carry on.

Hermosillo, Sonora, is not so far from here. When I was born there everything was peaceful and I went to school and ~~dia~~ helped when I could. We made baskets and hats in our home and whatever I got in moneda, from the merchants in the market, ~~to~~ brought home. For many years I was home and did my best. Finally I went to San Diego and worked in a saw mill. Had ~~a~~ of my fellow countrymen speak about America, so after 2 years of preparation I went with about 20 in a boat to San Francisco where one of my cousins waited for me. It was not long before I was working and got married here just about years ago. I had quite a few jobs and made good money. I have 3 girls and one boy. For the last 3 years I have been on relief and worked for the processes. Now with a little work and little money times will be alright again.

I like to see the factories running and good times for everyone as it was when there was money, no prosperity.

I stayed here and then about was told to me by a father's I met over in a park on

"I was born and raised close to the town of San Buenaventura, in the state of Chihuahua, in Northern Mexico.

My father was a sheep herder and he worked on the Hearst Rancho in this district. This was an immense property and covered many hundred, more than that, many thousand acres. Some of the land was cultivated and they grew cactus and pears and oranges and there was, as I remember, about 20 acres laid out in flowers only.

I did not have much to do when I was a boy as there was no school there. The padre used to come up about once a month from Chihuahua City and would stay a few days and then go back on his mule.

We had no books to read and no teaching of any kind until ~~to the~~ ~~I please mber~~ I was about 12 years of age.

I used to go around with my father and follow the sheep and we used to get back home about once in two weeks.

...n mush,
..., frijoles or beans,
...acon which was shipped in
... El Paso in Texas.

My mother worked as cook in the ranch house but not the main ranch house. I remember Mr. Hearst used to come down once in a while but I only ~~seen~~ saw him once when I was sent to the main ranch house on an errand.

About 4 leagues, or 28 miles, from where I was living then, some people from the Guggenheim Company of New York were drilling for oil for a long time, and about this time there was a little school house opened between their place and the big Hearst Ranch. I went to this school for quite a little while and got along very ~~good~~ well. I was then about 15 years of age.

I went to this school for about a year and a half and then it seems that the well drilling stopped and all the people started to move away as there was no more work for them in that locality. And for this reason it became necessary to close the school down as all the families or most of them moved away.

I stayed here for about 2 years more and then about that time a friend of my father's sent for him from California.

After waiting a while for our passports we came from El Paso to Monterey County, and my father and I found work on a big ranch near Jolon, in Monterey County. We built some roads around there, hauling gravel from an old river bed. and then we went to work herding cattle.

We have been here now for about 5 years, and we just came to San Francisco on a little vacation to see some friends. I think we will go back pretty soon as the weather here is too cold. I have been cold ever since I got here!" —

Frank J. Tafoya

2

Informant--Mexican
Collected by-- Ruby Fees

1. Informant - original profession & status
Chore girl, weaver, "tango dancer" at Border's cafe

2. Informant's father - original profession & status
Small rancher & maker of handicraft articles

3. Native land (village, town, etc)
Mexico, Guanajuata (one town)

4. Date of arrival - End of Mexican revolution ?)
21 years of age (31 years old now ?)

5. Changes of profession in U.S.
Managed store & restaurant left by dead American husband
- for 10 years
Wife of employee of Coal Co. (in Oklahoma)

6. Wealth in U.S.
Owner of store & restaurant
Now wife of regularly (?) employed worker

7. Economic prosperity before depression
Owned a boiler shop & restaurant
Married Coal Co. employee

8. Economic prosperity after depression
husband still working for Coal Co.

9. Reaction to depression
Mexicans feel hit worse than Americans
Odd jobs & seasonal work often eliminated
Stranded in what were meant to be temporary homes
~~[illegible]~~ No room for garden, nor tools for handicraft
Blamed Roosevelt for loss of work from relief

10. Came to U.S. to better economic conditions

11. Citizen (?) Majority (?) in this district plan to return to Mexico
yes

12. Americanized to extent -
3 American husbands American school
daughter attending
Still keeps Mexican customs + considers
make-up + ball room dancing vulgar
Voted only because told to
Has a piano, but daughter didn't particularly
want to learn to play when other girls couldn't,
but accepted when offer included others

Note:
Too many generalizations
can't tell whether reactions of
informant or not.

~~Non~~
~~[illegible]~~

REPORT
OF
HUGO KARNELL
SUBJECT - SPANISH MEXICAN

L 346

Mr. R. M., a gentleman about eighty five years of age, arrived in this country as a political refugee from the adjoining sister republic of Mexico, approximately forty years ago.

His parents were emigrees from Spain, into Mexico arriving there, while Mr. R. M. was still an infant in his mothers arms, purchasing from the Mexican Government a large tract of land in the province of Chihuahua.

This direct purchase gave his parents autonomic power of all dwellers within the boundaries of their property, viz:- high and low justice, settling of all disputes arising amongst the peons, in other words, they were the final court of appeal and arbitration to which the inhabitants residing on their land could turn.

The dwellers were obliged to obey all commands and orders given by Mr. R. M.'s parents, and had to till and harvest the fields and do all general work, ~~on the land~~.

For the privilege of having their homes, raising their families and tilling the land allotted them, they had to turn over to the owner a certain amount of their harvest annually.

In return for these services, his father had to furnish these tenants protection from the numerous bands of roving bandits that infested the territory, keeping a retinue of fifty men, specially trained, always under arms, patrolling the borders of his property.

~~Having~~ Raised amid such surroundings, Mr. R. M. became an expert horseman and thoroughly familiar with all offensive arms of those times.

He spent most of his time outdoors, riding over the country, and ~~[illegible]~~ ~~him~~ the most important traits of self confidence and self reliance.

During his fifteenth year, a sudden and totally unexpected raid was made upon the herd of cattle owned by his father, The raiders killing the herders and stealing several hundred head of cattle, and also abducting several women, the wives and daughters of the herders.

This act, so enraged his father, that every available man was ordered to appear at the main house; there they were armed and mounted.

~~Being considered a young man~~, Mr. R. W. was permitted to join in the pursuit of the raiders, and the recapture of the abducted women and stolen cattle.

Here is the story, as related by Mr. R. W.:—

"About four o'clock that morning, a rider came up to the gate and informed the guard stationed there of the occurrence. This report was carried to my father, who, upon receiving detailed information, ordered a bell, especially used for this purpose, to be tolled, thus notifying all male tenants to immediately make their appearance at the main house, or office.

"Between five and six A.M. they were all assembled, the regular guards were distributing guns and ammunition, while my father gave orders, how the pursuit was to be conducted.

"I was impatient to be off, but my father refused to be hurried by my pleas, until the return of some men whom he had sent ahead to investigate the raid, and to find the direction the raiders had taken.

"About an hour later these men returned, giving my father the necessary information, the men were ordered to mount, and the pursuit was on, I proudly riding in the van by the side of my father.

Knowing by experience that haste was useless, the raiders being held back by the slow progress of the cattle, my father ordered the men to save their horses and not to hurry them unnecessarily.

In the late afternoon, one of the scouts returned, informing father that the band was approximately ten miles ahead of us, also that they showed no intention of bedding the cattle for the night, but were driving them unmercifully.

At another hour we followed, often, to my surprise, my father gave orders to halt and ~~the men~~ to prepare camp. Upon my questioning, he informed me, that he intended to break camp at midnight, continue the pursuit in such a manner, that we would make contact with the bandits at the break of day. He making it clear to me, that the advantage would be all on our side: the men and horses rested, while conditions would be just the opposite with the pursued.

At regular intervals, while in camp, scouts returned and advised father of the progress made by the raiders, also the condition of the country through which they were heading.

These hours of waiting were a torment for me. In my impatience and excitement to be off, I could not sleep, and was surprised and indignant that the rest of the men were curled in their blankets sleeping, with the saddles of their horses doing the duty of pillows. I couldn't understand how they could be so phlegmatic under existing circumstances.

At last after what seemed an eternity to me, father gave ~~orders~~ the signal, that I had been anxiously waiting for, and, I was certainly surprised, ~~at~~ at the alacrity with which the men were up, the horses saddled, and the pursuit continued.

Just as planned, we caught sight of the band at early dawn. The men were divided into three groups, with orders to encircle the bandits and the herd, thus placing them at a disadvantage.

The battle was of short duration; the bandits seeing themselves outnumbered by at least three to one, being afraid of the encircling net, fought only half heartedly, and after unsuccessfully trying to stampede the herd, leaving the abducted women trussed on the ground, took refuge in flight.

Much to my chagrin, my father ordered me to remain with the men left in charge of the recaptured women and cattle, while he and his regular armed retainers continued the pursuit of the fugitives.

The balance of the day was spent in penning the herd, and in awaiting the return of my father and his men.

They returned late in the evening, tired after an arduous task. They had killed most of the bandits, and as was usual in those days, took no prisoners.

But our party did not go uncached. We had five men killed and quite a number of wounded, showing that the bandits, defending their position, sold their lives dearly.

We remained in camp that night, the following morning when the cattle had rested, we returned them to their grazing grounds, and then proceeded on our way home.

I felt that I had been cheated, but my father laughingly chided me, telling me, that I would have my fill of these occurences during my life time, and eventually would consider it only a necessary duty and would certainly find no pleasure in the measures taken to discourage cattle stealing.

Mr. R. M's education was far from being neglected; tutors were brought from Mexico City, and a certain part of each day was set aside for study.

Feast days were gala affairs, no work being done, except tasks that were absolutely necessary. The rest of the time being devoted to eating, drinking, dancing and general merry making. These affairs always lasting two or three days

Two or three times a year, Mr. K. M's father took him to Mexico City, and he enjoyed those trips to the fullest extent, as both men and horses were dressed and accoutred in their finest apparel and made an imposing sight on the road.

When Mr. K. M., was in his twenty fifth year, he had the misfortune to lose his father; his mother having passed away ten years previously, thus placing the whole responsibility of the estate on the shoulders of Mr. K. M.

On one of his trips to Mexico City, he met a young lady whom he married several years after his father's death.

Life went on serenely for quite a number of years, until his wife became ill, and in spite of all that could be done, passed away, leaving him wifeless and childless.

To occupy his mind Mr. K. M., began to dabble in politics -- always a dangerous pastime in Mexico and for several years got along famously, until the inevitable happened, and he backed the losing party.

This brought matters to a sudden climax, for Mr K. M., through friends, heard, that an order for his arrest had been signed, and that all his property was to be confiscated.

Knowing, that the arrest of a political offender invariably lead to a firing squad, Mr. K. M., gathered all his valuables, and with a few trusty retainers sought refuge in flight.

Immigration laws, were less stringent in those days, and Mr. K. M. encountered no difficulty in entering this country, and after spending several years in the southern part of California, came to San Francisco, where, after reinstating himself into the good graces of the Mexican government, through the intercession of a friend, who represented that country in this city, established himself in the import and export business.

Having applied for his citizenship papers, upon his arrival in this country, Mr. R. M., returned a number of times to Mexico, in the interest of his business, but was always happy to be here. He returned as he never felt himself quite at ease, while under the jurisdiction of the Mexican government.

Twenty years ago, having no children of his own, Mr. R. M., was instrumental in bringing a married nephew, over from Spain. Tired of Club and Hotel life, Mr. R. M. has made his home with them ever since, feeling happier in the home like surroundings of his own kindred.

Regarding his political affiliations, Mr. R. M., believes in the platform of the Democratic Party, and for years has been casting his vote for the nominees of this party. Furthermore, he is not afraid of airing his views, as there is no danger of a firing squad, if, to use his own words, "Gets back the wrong horse".

Mr. R. M., spends his declining years, by strolling in the walks of Golden Gate Park, his favorite promenade being the ~~[illegible]~~ Conservatory, or by being motored along the beach esplanade.

His nephew is carrying on the business, ~~[illegible]~~ ~~his retirement~~, so, Mr. R. M. has no future to worry about and expects to celebrate his hundredth birthday amidst the same surroundings.

Mexican

~~This family~~ Mr J. was from within the interior of Mexico on his father's cattle ranch on June 22nd 1882, and was one of three children: two girls and a boy, he being the youngest.

His father was a Spaniard and his mother Mexican. At the time of his birth and for such his father was considered very well to do, as wealth goes in Mexico. Most of his holdings was in land and cattle. This property had been handed down to his father through his forefathers for many years. And as was the custom ~~and~~ in those days, most of the help used, such as cowboys and any thing pertaining to household duties were Indians, many of whom were born, raised and died on the shores of this employer, they were healthy and thoroughly, and it was ~~through~~ the mechanism of this class that caused so much bloodshed and murder in later years.

Being raised in a healthy country, coming from a town or city, up to the time he was fourteen, he and his two sisters were taught by private teachers. Schools at that time in country districts of Mexico were few and far between.

During these years things in a general way were good in Mexico, but the father and his hired help were constantly at war, with roving bands of bandits who were out to steal his cattle and his stock. As conditions got more decided for the safety of his family, and for better educational conditions for his children to move them to Mexico City, as this he did, on the pretext of his mother. After installing the family and getting the children started to school, the father returned to the ranch, making the journey through to and from twice a year.

These same conditions prevailed until he had finished public school, and then ~~he may~~ he ~~got the idea~~ decided he would like to attend the school of Mining Engineering. The Government offered special inducements at the time, as they wanted competent men to help develop the most wonderful mineral belt of Mexico.

After he spent two years and so

things were not going any to over with his father, decided it would be wrong to stay and graduate, he decided with what funds he had left to start out and look for a job, hoping to save enough money to return and complete his course.

Through a friend of his father the first job he was able to get was with the Cuba Consolidated Mining Co. located at Cananea, Mexico. At that time there was more of a copper than gold produced. He started in at the bottom as muckers a hard tough job, with wages of $3.50 per day. After working at this and other jobs for a year, was made shift boss, with less work and more responsibility. Four years more was made one of the assistant managers. At this time a [illegible] mines were consolidated [illegible] of the greatest copper producers in the world.

It was at this time he was married. A girl of his own age, and rented a cottage and settled down.

at this time there was a stick from
on, and ~~that~~ he ~~took~~ unwelded iron and
after holding it and seeing it hit
the high rock, still endeavored to hold
and saw it go back to nothing. He
could have retired and he acted of the
cop. but held on.

Five years later found Finney the
father of his children, fifty girls. At this
time they were the mining town started
to slow down, and the working force, being
cut down fast. In a short time he
was forced to give up his position.

Leaving his family in Pennsylvania he
started out with his friends in a prospecting
tour, and was gone four months. They
struck what they felt to be some
very valuable claims, but not having the
money to carry on their development, it
was up to them to buy and raise money
on their outside.

It was decided that he should go
to El Paso Texas to see what he could

de loan and raising the money. At this time conditions were bad in Mexico, revolution ~~after another~~ taking place. His father had been forced to flee from his ranch to Mexico City to save his life, and even conditions there were not safe. While his father was down in Mexico, being Spanish, he could not given the same consideration as the Mexicans.

Not knowing how long he would be gone, he decided to take his family with him, and make a home for them in El Paso, until such time as things got normal in his own country. He says his country is and has been, cursed with ambitious generals, each ~~going~~ fighting to save the country and its people.

~~Say~~ He put up the mining proposition to several people in El Paso and some promised more money than he needed for the development of the property, provided he could make the proper showing. After taking them on the property, they were satisfied the proposition was a good one, and promised to raise the money, provided

(Mexican)

191
S.E.R.A.
(Presto)

In the little village of Tamascal about 30 miles from San Louis Potosi in Mexico, about 30 years ago the Nietos and the Sanchezes were the ruling families; in fact, nearly the entire village was composed of relatives. Its chief industry was agriculture and dairy; the mass of people was poor, ignorant and illiterate; the streets were just dirt and a few of stone; the houses of the wealthy were typically Spanish--a patio and around it the rooms, all was built of stone; the peons lived in adobe huts with thatched roofs--they were called "Huacales", the floor consisted of the good old earth and there were not more than two rooms. Education was of course, non-existent--thepeons never learned anything and the wealthier families handed down their education verbally to their children.

It was in such a village that Mr. N was born and raised until the age of 15 at which time he ran away from home for the sake of adventure and came to the U. S. where he remained for 12 years. During his stay in the states he broadened his outlook immensely. He not only worked hard as a miner but he educated himself and adopted many American ideas. When he was 27 he returned to his native village and with his first hand information about improvements, he reformed the entire village. He built a school house and thus started the wheel of education, and though he, ~~himself,~~ was never very religious stillhe was very thoughtful of his fellowmen and re-built the old church. He also introduced a more sanitary sewer system and made the supply of water more convenient. The first business ever realized in Tamascal was brought about by his store which started trading with the nearby towns, especially with San Luis Potosi, from which he obtained all his outside commodities.

Mr. N married about a year after his return and led a very peaceful life though he had six children. He was judge of the village during his entire stay ~~so he~~ being a very peaceful man, everything else followed. He had a very high opinion of the U. S. because he encouraged other men to come and work and he promised to take care of their families.

In 1915, however, their entire easy-going routine of life was disrupted by the revolution. Until then the villagers of Tamascal paid no heed to it but when it struck them they were swept off teir feet with a bang. The majority of the adventure-seeking young men took part in the entanglement, but Mr N and his family moved to San Luis Potosi where he built a 10 room house and started in business. The Nietos had always done well in Tamascal owning most of the property andthriving wirh their business so in San Luis Potosi they also lived in luxury. The children were sent to private school. However, they had been there only a year when the revolution hit them again and this time even harder for a new money system was put into effect. Mr. N sold some of his business and with the new money that wasn't worth anything he came to the U. S. with his own family as well as that of his brother. Because both of them had been prominent in politics previous to their departure it was very important thatthey make a very quiet exit so they rode in a box car up to San Antonio where they found out that the new money from Mexico was not worth anything. That was the beginning of their money troubles in the States. The uncle and the family went to Arizona to try their luck and Mr. N and his family went to Hoit Mining camp. The conditions there were of the poorest especially since it was in winter--a four room house made of upright boards filled with cracks, no furniture, bad water and swarms of mosquitoes and flies. The father worked terribly hard as aminer, the mother ~~other~~ was in agony because besides doing housekeeping, of which she knew nothing ~~about~~ and taking care of all her young children, she was pregnant under such awful conditions. In the Spring the baby was born but died after

three months. The year in Hoit was like "hell" to the family.

The following year they spent in Visalia where they had a fairly comfortable home, though very little clothes. Mr. N. worked in a lumber camp. The children for the first time were sent to a public elementary school--they all began with the first grade. They were all very well treated and were even fed milk due to their under nourishment. The mother made no attempt to learn English. The maiden aunt who had come with the family married.

The Ni~~etos~~ then moved to Longbeach because the rest of their family was there. Since his return to the States Mr. N had always had intentions of buying a farm and raising his family on it, but for some reason or other in Longbeach he managed only to buy a five room house and an empty lot. Being a very capable and handy man he built in new additions. The familt stayed there four years. During that time Mr. N first worked for the Gas Co. and then in a lumber camp. The children were sent to a Catholic school. Besides the tribulations of the World War the family was hard hit by Mr. N's critical illness. The family was kept going with the help of the uncle and the few pennies the boys earned selling newspapers. The mother had another baby at a critical time and it also died. Between the food and doctor's bills, living was too expensive. However, they managed to pull through.

The children were growing rapidly, and as Mr. N always objected to city conditions for growing children, he bought 30 acres of raw land about 20 miles from Fresno. He knew very little about soils so the buy was a very poor one but through his ingenuity and persistence he today has a very comfortable home and a very prosperous farm with all the modern equipment. The process was slow and tedious not only for him but for his children ~~also~~ who had to go out and do a man's job when they were still very young, but according to his daughter from whom I got this information, none of them regret it. While the farm was still in the process of making, Mr. N sold some of his lands in ~~xxxx~~ Mexico and kept the family going. He has kept about $\frac{1}{4}$ of his property in Tamascal, mostly for "sentimental reasons".

Mr. N has been quite successful in his business. He has nearly all of the land paid for now besides having put all of his children through elemental and high school, and two are now in college. The oldest son is married and has a farm of his own and the next one is about to buy one in partnership with the youngest son. The entire family is very ambitious and eager to advance in every way possible. One daughter is in a convent and the other is a nurse. Since all of his children have left and his house is quite large he has turned it into a licensed boarding house. He has four orphan boys, for the up-keep of ~~which~~ whom he gets 15 dollars a month each. Now, however, he has intentions of either selling or renting the farm so he can move near Fresno for the convenience of his yougest son who wishes to attend the college there.

Mr. N thinks well of the Americans and admires their spunk. He says this is the very land for the go-getters and there is no reason al all for failures. He is very broad-minded and honest and has always been of excellent standing in his community. Honesty is the keynote in his character and he looks for it in every one that he meets and if he does not find it that person falls in his estimation.

Informant: Antonis Aguilar from Matzatlan, Mexico

Lent

On the Saturday before Ash Wednesday a great fiesta is held. This lasts until Wednesday during which time emphasis is placed on friendly relationship. On Saturday a great funeral procession is held for Mal Humor. A sack of flour is carried ceremonially through the town and is buried in the Plaza with mock solemnity. Immediately following the funeral the people divide into two bands and have a sham battle with cascarones (described as an egg shell filled with flour) as the ammunition. The losing group in this battle acts as hosts to the winners at a grand ball in the evening. The festivities continue until Wednesday when the people carry ashes to mass and Lent actually begins. During Lent the people lead a quiet abstinent life which ends with the ringing of the bells on the Saturday night before Easter.

****

Dec. 12 Day commemorating the appearence of Nuestra Senora de Guadelupe.

On this day special masses are said in honor of the Virgin of Guadelupe who is believed to have appeared to San Diego on Dec. 12, 1531. (The story of the miracle which follows should be compared with that told by Alfonso G..)

Juan Diego was on his way to secure help for his uncle who was very ill. On his way he had to pass the carro (hill) de Tepallac, a place that he had known since childhood. As he approached the hill, there appeared from its side a beautiful woman who stopped him and asked him where he was going. He told her ~~where he was going~~ and also the circumstances which made the trip necessary.

When ~~Juan had told her~~ she had heard of his uncle's sickness, she replied, "Do not worry about your uncle any longer for he will get well. You must take a

message from me to the priests. I want them to build a temple for me on the top of this hill."

Juan told the apparition that they would think him crazy if he should deliver such a message, but she insisted. ~~As Juan had thought, so the events took place.~~ What Juan expected took place. The priests thought him mad and sent him from the church. On his return he attempted to avoid the hill, but again the Virgin appeared to him and ~~again she~~ made him go back to the priests and make the same request.

His second trip to the priests was no more successful than ~~was his~~ the first for they still refused to believe him and dismissed him as ~~being~~ insane. So Juan returned once more to the Virgin, unsuccessful~~ly~~. This time she asked him to go to the Archbishop himself and make her request. ~~to him.~~ Juan was very reluctant and asked her if she wouldn't give him some proof to take to the Archbishop.

"Go to the top of the hill and fill your telna (poncho) with the roses that are growing there and take them to the Archbishop as a present."

Juan, who knew the country ~~so~~ well, remonstrated with her, for he knew that the top of the hill was bare of all vegetation. The Virgin told him to go and see for himself and then ~~she~~ disappeared. Juan climbed the hill and there he was amazed to find a garden of roses which had miraculously appeared. Holding his telna in front of him as a women does her apron, he picked as many roses as he could carry and hurried away to the Archbishop.

Juan stood before the churchman and told him all that had happened. Then he released the corners of his telna and let the roses fall at the Bishop's feet. ~~Miraculously~~ Imprinted on the front of the telna was the picture of the Indian Virgin, which gave final evidence of her divinity.

Since that day many great artists have seen the picture and all agree that no human painter could have made the marvelous picture on such coarse cloth.

The 12th day of December is still celebrated in Mexico and in ~~cities~~

~~with~~ Mexican colonies with religious ~~cerimonies~~ ceremonies in honor of the patron saint of Mexico, Nuestra Senora do Guadalupe.

Informant: Antonio Aguilar from Metzatlan, Mexico

Christmas celebration.

The preparation for Christmas ends and the celebration begins with midnight mass on Noche Buena (Christmas Eve). After the mass (I could not discover whether it was at this time that the pastores perform) the people return either to their own homes or to those of friends. The homes are decorated for the occasion and usually ~~they have constructed~~ a crib with a doll in it to represent the infant Jesus has been made. Upon entering the house it is customary to spend some time "adoring the holy child". After this there is a feast which consists mainly of enchiladas, tamales and bunuelos with wine, beer and Whisky to drink.

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New Years Day

During the day the people visit their friends and exchange New Years greetings ~~with them.~~ In the evening there is a feast. At this party they usually play "pinata", which is a game that appears to be a cross between blind man's buff and a lease breaking. A large pottery jar is filled with candy and cakes and is placed in some conspicuous place. Then a man or woman is blindfolded and given a stout club. The object of the game is for the blindfolded person to find the jar and smash it with the club. When this is accomplished there is a scramble for the sweets.

At this feast ~~there is~~ a strange ~~raffle held~~ raffle is held. ~~All of the men's names~~ The names of all the men are written on slips and placed in one container and the ~~same thing is done with the women's names.~~ names of all women in another. Then slips are drawn from each of the containers and the people designated thereon become partners and are called compadres and commadres (a term usually used to mean godfather or godmother). After the drawing, the compadres gather together and make plans for a party in honor of the commadres. The commadres ~~also~~ likewise plan a party for the compadres. To these affairs, each man ~~escort~~ escorts the commadre which

he drew at the new years party and, at the compadres party, he gives her a small token of esteem. At the womens party they give the compadres some gift or favor. "At these parties they are always very nice and they have the chaperones. At least they did have when I was there but you can't tell about these young people".

****

May 5

This day is celebrated because on this day in 1867 the decisive battle took place which eventually led to the liberation of Mexico from its hated Emperor Maximilian. The history connected with this event is as follows:

Early in 1861 Juarez entered Mexico City as the victor in a long struggle between the liberals and conservatives. He immediately put into effect many reforms among which was the confiscation of all church property, valued at approximately $375,000,000. France, Spain and England then urged claims for damages to their subjects residing in Mexico and in December of that year these allys occupied Vera Cruz. During the following year Mexico was able to negotiate with England and Spain and they withdrew their military forces. France, however, continued the war with such success that in 1864 they were able to set Archduke Maximilian on the throne as Emperor of Mexico. The Mexicans continued their fight and when France withdrew her support from Maximilian in 1867 the republicans under Gen. Ignacio Saragosa were able to defeat the royalists and capture the Emperor who was executed on June 19 of that year. My informant tells me that the four royalist "Ms" (Maximilian, and Generals Marces, Miramon and Mejilla) were to be executed on the same day but that Gen. Marces was able to escape by concealing himself in the belly of a dead horse which was dragged away. "Sort of like what you call Jonas and the fish." The day is celebrated with military parades and fireworks at night.

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Sept. 16 Independence Day

This day ~~is in commemoration of~~ commemorates the first serious revolt against Spain which took place in 1810. The revolt, which began at Guanajuato, was led by Don Miguel Hidalgo, a priest, who was captured and executed the following year. The celebration is officially begun by the President of Mexico, who gives the first "shout of independence" from the balcony of the Presidential Palace at 11 p.m. Sept. 15. The "Viva Mexico" is taken up by the country. On the morning of the 16th there is a parade of buglers and drummers, ~~which is~~ followed by a 21-gun salute as the flag is raised and the ~~National Anthem~~ national anthem played. ~~Following~~ Later this is a military parade, and in the afternoon the Literary Exercises. This consists of speeches, ~~beinggiven, papers read and plays performed. Also~~ the reading of papers and the performance of plays. In the afternoon there are games and boat races in towns near the water. In the evening ~~there are~~ three balls are given in every town of any consequence. ~~One~~ The large ball for the "populace", one middle-sized ball for the middle class, and one very small ball at the Casino for the " aristocrats".

Grant Cannon

Informant: Antonio Aguilar from Metzatlan, Mexico

Lent

On the Saturday before Ash Wednesday a great fiesta is held. This lasts until Wednesday during which time emphasis is placed on friendly relationship. On Saturday a great funeral procession is held for Mal Humor. A sack of flour is carried ceremonially through the town and is buried immediately in the Plaza with mock solemnity. Immediately following the funeral the people divide into two bands and have a sham battle with cascarones (described as an egg shell filled with flour) as the ammunition. The losing group in this battle acts as hosts to the winners at a great ball in the evening. The festivities continue until Wednsday when the people carry ashes to mass and Lent actually begins. During Lent the people lead a quiet abstinent life which ends with the ringing of the bells on the Saturday night before Easter.

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Dec. 12 Day commemorating the appearence of Nuestra Señora de Guadelupe

On this day special masses are said in honor of the Virgin of Guadelupe who is believed to have appeared to San Diego on Dec. 12, 1531. The story of the miracle which follows should be compared with that told by Alfonso G.,

Juan Diego was on his way to secure help for his uncle who was very ill. On his way he had to pass the cerro (hill) de Tepallac, a place that he had known since childhood. As he approached the hill there appeared from its side a beautiful woman who stopped him and asked him where he was going. He told her where he was going and the circumstances which made the trip necessary.

When Juan had told her of his uncle's sickness she replied, "Do not worry about your uncle any longer for he will get well. You must take a message from me to the priests. I want them to build a temple for me on the top of this hill."

Juan told the apparition that they would think him crazy if he should

deliver such a message but she insisted. As Juan had thought, so the events took place. The priests thought him mad and sent him from the church. On his return he attempted to avoid the hill but again the Virgin appeared to him and again she made him go back to the priests and make the same request.

His second trip to the priests was no more successful than was his first for they still refused to believe him and dismissed him as being insane. So Juan returned once more to the Virgin unsucsesfully. This time she asked him to go to the Archbishop himself and make her request to him. Juan was very reluctant and asked her if she wouldn't give him some proof to take to the Archbishop.

"Go to the top of the hill and fill your telna (poncho) with the roses that are growing there and take them to the Archbishop as a present."

Juan, who knew the country so well, remonstrated with her for he knew that the top of the hill was bare of all vegetation. The Virgin told him to go and see for himself and then she disappeared. Juan climbed the hill and there he was amazed to find a garden of roses which had miraculously appeared. Holding his telna in front of him like a woman does her apron he picked as many roses as he could carry and hurried away to the Archbishop.

Juan stood before the churchman and told him all that had happened. Then he released the corners of his telna and let the roses fall at the Bishop's feet. Miraculously imprinted on the front of the telna was the picture of the Indian Virgin which gave final evidence of her divinity.

Since that day many great artists have seen the picture and all agree that no human painter could have made the marvelous picture on such coarse cloth.

The 12th day of December is still celebrated in Mexico and in cities with Mexican colonies with religious cerimonies in honor of the patron saint of Mexico, Nuestra Señora do Quadalupe,

Informant: Antonio Aguilar from Mazatlan, Mexico

Christmas celebration.

The preparation for Christmas ends and the celebration begins with midnight mass on Noche Buena (Christmas Eve). After the mass (I could not discover whether it was at this time that the pastores perform) the people return either to their own homes or to those of friends. The homes are decorated for the occasion and usually they have constructed a crib with a doll in it to represent the infant Jesus. Upon entering the house it is customary to spend some time "adoring the holy child". After this there is a feast which consists mainly of enchiladas, tamales and bunuelos with wine, beer and whisky to drink.

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New Years Day

During the day the people visit their friends and ~~with them~~ and exchange new years greetings with them. In the evening there is a feast. At this party they usually play "piñata" which is a game that appears to be a cross between blind man's buff and a lease breaking. A large pottery jar is filled with candy and cakes and is placed in some conspicuous place. Then a man or woman is blindfolded and given a stout club. The object of the game is for the blindfolded person to find the jar and smash it with the club. When this is accomplished there is a scramble for the sweets.

At this feast there is a strange raffel held. All of the men's names are written on slips and placed in one container and the same thing is done with the women's names. Then slips are drawn from each of the containers and the people designated thereon become partners and are called compadres and commadres (a term usually used to mean godfather or godmother). After the drawing the compadres gather together and make plans for a party in honor of the commadres. The commadres also plan a party for the compadres. To these affairs each man escorts the commadre which he drew at the new years party and, at the compadres party, he gives her a small token of esteem. At the womens party they give the compadres some gift or favor. "At these parties

they are always very nice and they have the chaperones. At least they did have when I was there but you can't tell about these young people."

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May 5

This day is celebrated because on this day in 1867 the decisive battle took place which eventually led to the liberation of Mexico from its hated Emperor Maximilian. The history connected with this event is as follows:

Early in 1861 Juarez entered Mexico City as the victor in a long struggle between the liberals and conservatives. He immediatly put into effect many reforms among which was the confiscation of all church property, vallued at approximately $375,000,000. France, Spain and England then urged claims for damages to their subjects residing in Mexico and in December of that year these allys occupied Vera Cruz. During the following year Mexico was able to negotiate with England and Spain and they withdrew their military forces. France, however, continued the war with such success that in 1864 they were able to set Archduke Maximilian on the throne as Emperor of Mexico. The Mexicans continued their fight and when France withdrew her support from Maximilian in 1867 the republicans under Gen. Ignacio Saragosa were able to defeat the royalists and capture the Emporer who was executed on June 19 of that year. My informant tells me that the four royalist "Ms" (Maximilian, and Generals Marces, Miramon and Mejilla) were to be executed on the same day but that Gen. Marces was able to escape by concealing himself in the belly of a dead horse which was dragged away, "Sort of like what you call Johna and the fish." The day is celebrated with military parades and fireworks at night.

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This last,

POPULAR FIESTAS

Popular fiestas in Mexico are festivals and fairs held to fulfill religious duties and to sell the surplus of local products and wares in other towns. They generally coincide with significant dates on the Catholic calendar- celebrated nationally on days so designated through the Christian world, Christmas, Easter, etc. Fiestas are celebrated nationally over wide periods on days particularly venerated by Mexican patrons; for example, the Madonna of Guadalupe. Locally, they take the form of parades and dances and may be celebrated on days of the patron madonna or saint, usually the name saint (example, St. Francis Day is a fiesta in all places named for St. Francis). This is not a rigid rule, as the name saint is not always the patron, in which case both days are celebrated. Some local images known to be particularly miraculous, draw pilgrims from a wide zone, each village in Mexico imposing on itself the obligation of attending one or several specific fiestas for images of the soil (for example, Lord of Sacromonte in Amecameca). These very special fiestas nearly always have some non-evident connection with the seasons, the most important occurring in the dry season to forestall the dangers of drought. Easter is transformed into a spring festival. All Soul's into a harvest festival and wake, mourning the end of growth.

Each village has one or more corps of dancers, sometimes also a theatrical company, which groups impose on themselves the performance at certain specific shrines on given occasions.

This intricate organization is bound up in many cases among the peons with secret societies of sorcerers, medicinemen, etc. The dances are a combination of Indian and medieval Spanish, owing to the thorough substitution methods employed by the missionaries, who preferred to have the Indians dance a pantomime of the victory of St. James over the Moors, instead of their own "devil-prancing," if they must dance. Dance rhythms are native; music, perhaps slightly Europeanized; instruments native, reed oboes and drums; costumes heterogeneous, Spanish knee breeches and conquistador capes, feathers and mirror head-dresses, rattles, armadillo guitars, pink and purple stockings, fringed skirts, masks of mustachioed men or fierce animals.

The theatrical companies perform, as a rule, medieval mystery plays, - the birth of Christ, the Passion, etc. Satan always figures prominently. The Christmas plays may be performed on nearly any important religious occasion. Other plays are built around native myths or memorable events, and some are ballets of hunts, cockfights, etc. These religious fairs are mainly rural. They correspond in some ways to American county fairs, but are much more complex and picturesque in character. On the whole, they are startlingly medieval. If you want to know what life was like about the time of the Crusades - dirt, clamor, religious devotion, and trade in crafts, great pilgrim camps spending days and nights gypsy-like on the steps and in the shadow of the venerated shrine, try for example, the Guadalupe festival. It is a vivid approximation to the pageantry

of ancestral days. Features are much guitar-playing, singing, ballads of bandits, of miracles, of politics, fantasy, rodeos, bullfights, cockfights, games of chance; and the chief business is eating, drinking, horseplay, buying, selling, and praying.

In the cities, religious reform and civic consciousness has split the fair from the pilgrimage, so that the excitement is concentrated on fairgrounds officially set apart for the purpose. Here stalls of all sorts of arts and crafts are set up for a week or two. There is some singing, much eating, and drinking, and horseplay, but no dancing or praying. Instead, peep-shows, freak-shows, and other carnival entertainment prevail.

Fairs in Mexico City draw traders from all over the country. Many of them walk, driving burros loaded with ceramics, basketry or toys. After all the effort, they sell their wares for prices which seem hardly enough to cover the cost of the raw materials. Labor counts little, as does travel; and time most decidedly is not money to a good craftsman.

Fiestas held on both official and religious holidays are as follows:

New Year, fair begins a week or two before Christmas, featuring pinatas, which are large clay jars, covered over with tissue paper and cardboard to look like sirens, bandits, the murderer of the hour, Charlie Chaplin, or what have you, and

filled with candy, fruit, and nuts. They are to be broken by some lucky person, who is blindfolded, after everybody else has tried and failed. Toys always are much in evidence. The fair lasts until after January 6, (Magi Day) the Santa Claus occasion for Mexican children.

DAYS OF NATIONAL MOURNING

February 14	Death of Vicente Guerrero, Independence hero.
February 22	Death of Francisco I. Madero, leader of the Revolution of 1910.
July 17	Death of Alvaro Obregon, hero of the Revolution of 1910.
July 18	Death of Benito Juarez, victorious contender against the French-Austrian invasion. (Maximilian)
July 30	Death of Muguel Hidalgo y Costillo, leader of the Revolution of Independence.
December 22	Death of Jose Maria Morelos, Independence hero.

MEXICAN FIESTAS

Each city, town and village in Mexico has at least one specifically local celebration yearly, plus its more or less enthusiastic recognition of fiestas celebrated nationally. While there is no complete calendar of Mexican fiestas, many of the more outstanding and picturesque are celebrated in San Francisco's unique Mexican colony of some 4,000 people.

OFFICIAL HOLIDAYS

Commemorating events of national significance dates recognized as official holidays and celebrated all over the Republic are:

February 5	Anniversary of the establishment of the Constitutions of 1857 and 1917.
May 5	Anniversary of the Victory of Mexican troops over French in Puebla, 1816.
September 15 and 16	Corresponds to the American 4th. of July. Evening of September 15, ceremony of "The Shout," commemorating Father Hidalgo's Declaration of Independence in 1810. The President stands on the central balcony of the National Palace and repeats the Hidalgo shout at midnight; bells toll, and

	the crowd takes up the yell. The ceremony is performed everywhere, the local authorities initiating the shout.
September 16	Anniversary of Independence, given over to parades, bullfights, in Mexico; here, to dances and civic celebrations.
October 12	Hispano-American Day called Dia de la Raza, recognized as a civic holiday by all Spanish-American nations.
November 20	Anniversary of the beginning of the Revolution of 1910.

FIELD CONTINUITY
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SAN DIEGO PROJECT
SUBJECT NUMBER _____

J. Isaac Aceves
Research : _____
Copy : _____
Number of words : 1506

March 24, 1937

RAMON DUARTE

Living in a three-room cottage at the rear of a modern bungalow located on the way to one of the city cemeteries, we found Ramon Duarte and his wife, Matilde. Husband and wife for thirty one years, they cling together like the first day of their married life; they live as simply as when they were in Sonora, Mex., with as few commodities as they could not dispense with after becoming accustomed to them. Duarte's neighbors' comment is that the as peaceful and loving as it can be.

We met Matilde at the front porch steps where she was seated, with the knitting needles actively working on a scarf for her husband; enjoying the sun with her was a purring cat, her pet; from under the steps came to greet us a large old dog, the loyal house-guard. No noise whatever disturbed the silence of the little cottage, not even a radio. The street, 75 feet distant, is a sort of dirt road very seldom traveled, making the Duartes' isolation more evident.

"Yes, this is Ramon Duarte's home", said his wife when we inquired for the head of the household, "but he is not in yet. I see him coming home every day along that path behind the house. He has been working for a long time, for Mr. _____, digging graves in the cemetery". And she pointed out to us the cemetery, half a mile distant, like a forest of crosses and funeral monuments dotting the green and sloping field at the east side of the cottage. "Sometimes I watch him working from this porch or from

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the window. He is on his way home ~~just~~ now." And when she said so she was already getting up from the wooden step where she had been sitting. "Do come in, please; Ramon may not like my keeping you outside ~~the house~~ instead of inviting you to sit in the front room".

The Duartes' parlor was a tiny room of beaver-board walls, and hard-wood floor, carefully scrubbed. Three or four ~~large~~ picture enlargements in heavy, cheap frames; about half a dozen religious pictures, and an old Crucifix hung on the walls. A couch covered with a Mexican blanket of vivid colors, a sewing machine, and four chairs composed the furniture which surrounded a center table laden with flower vases. An alarm clock ~~also, was~~ on the table ~~and its handles~~ pointed to 5.30 o'clock.

Presently Ramon Duarte climbed the steps and walked into the house. He wore blue overalls and a heavy cotton sweater. He appeared to be fifty years old, and his general appearance was that of a husky man accustomed to hard labor. He shook hands with us in the Mexican style uttering an excuse for being late. His eyes were full of mute questions to Mrs. ~~Duarte~~, ~~asking~~ inquiring the reason for our visit. We explained ~~it~~ to him, and he very graciously accepted our apologies for interrupting his daily routine with our call.

"What do you want me to tell ~~you~~ about my life? I am ~~was~~ what I was in Mexico, ~~my country~~, just a common laborer, a peon, making a living from my wages. Although in my actual job I feel certain of getting my salary promptly, every Saturday; before, shifting from one job to another, my wages were not so sure. I was born to a farmers family at Magdalena, Son., 56 years ago; worked as

a farm-hand till I was twenty-five, married Matilde, and we dec
to migrate into the United States where I knew I could get bett
pay and prolonged peace.

"In Mexico we lived on a small ranch, and I worked on the
wheat fields at times, and at other times cultivating the orang
trees between crops. The most I made was half a peso a day, a
the cost of life was proportionately low. You could live on the
salary, all right, but couldn't make enough to keep you warm in
winter time, not to save two pesos a month. Then there was the
fear of being forced into military service in time of my rightful
I attended school during four years, so did Matilde, but at the
time we left Sonora there were no schools being operated in Mag
dalena because the school teachers had migrated to Lower Cali-
ornia where there was no revolution.

"About that time I heard of a wheat grower planning to make
trip with a load of seed to Mogales, on the boundary line, and
offered to help him with the handling of the train, on the cond
ition that he would let me take my wife with me; I told him we
were coming into this country, and he agreed to my proposition.
made the trip in three large wagons. Of course there was a rai
running to Mogales, Ariz., but the soldiers controlled it, and
been feared his wheat might be seized by the military authorit
if they saw it aboard the train. He succeeded in evading the
occurrence which would have meant his total ruin.

"Once in Mogales, we were admitted into the United States
out difficulty, and proceeded to Tucson, Ariz., where my wife
her first job in this country, that of a maid with a wealthy
family from Sonora. Leaving her well protected, I went to work

Morenci, in the mines. It was a very hard job, but I didn't mind it for I was young and strong. Morenci was a town more Mexican than American and I went to live with a Mexican family. Everybody spoke Spanish in the mines as even foremen were familiar with our language; this special circumstance helped me a lot to perform my duties. And I saved money. It was there that I was initiated into the Alianza Hispano Americana (Spanish American Alliance) a society to which I am still affiliated.

"During more than a year my wife and I saved more than $200; for that time I had bought two suits of clothes, and my wife was given a few pieces of wearing apparel by the family she was serving. Don't laugh at me, but the first money we spent together was for a photographic picture of both of us in our best clothes, and we mailed several copies to our relatives and acquaintances in Mexico. Do you see that enlargement in the gilded frame, representing two well dressed young people? That's the picture we had taken that time. Kind of showy, don't you think? And we decided that having been away from one another, and with $200 to our name, we should go to Los Angeles, Calif., to try our luck at some job that would keep us together.

"Los Angeles is a much larger town than San Diego but I couldn't find work in the town itself; I mean steady work; so I left Matilde at Los Angeles and went to pick fruit to Monrovia; I would go home every week end, and in the following year our family began coming. During the next five years three boys were born to us. They are already married, and two of them have made us grandparents. We moved to San Diego 21 years ago, one year before the first Exposition. There was plenty of work then, and

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born to us. They are already married, and two of them have
us grandparents. We moved to San Diego 21 years ago, one year
before the first earthquake. There was plenty of work then, a

we settled first in Lemon Grove. I saw these lemon orchards in their beginning, and was employed in one of them for more than three years; then I worked with the lemon packers on the shed they erected alongside the San Diego and Arizona tract at Chula Vista.

"Then I heard they were looking for a few men to work as grave-diggers in the cemetery; they wanted family-men, sober and steady, and I figured I qualify for the job, and I like it. I moved to San Diego and to this little house. From here my boys went to school, one of them graduating; the other two quit before finishing their high school. The first one married an American girl whom he met at the school; his two brothers are married to two sisters, Mexican. The one who graduated is now an automobile salesman, and helped by him, my other two boys are employed in a garage. Being American born the three of them have had no trouble in finding work and they are proud of their citizenship.

"Is there anything else that you want to know? My boys are very fond of sports; two of them used to play in the baseball team of their school. They are very American at heart, but they still enjoy their mother's cooking, Mexican style. The eldest, the one who married the American girl, is the father of two. His first child, a boy, is the picture of his father, and the little girl, a blue-eyed blonde like her mother.

"My lodge? I keep my membership in good standing. When I die, they'll collect enough money to pay for my funeral, and more will be left for my wife. Since I came to San Diego I took one insurance policy for each one of my children; I paid ten cents a week until they began earning money of their own; now they are taking care of their own life insurance. My aspirations? To end my days as they began, with my conscience clear. I am a practical Catholic.

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SUBJECT NUMBER ___

J. Isaac Aceves
Research; _____
Copy : _____

March 26, 1937
_____
_____
Number of words 157

Folklore

C A N T A R E S

Que en esta huelga pasada
el triunfo no se alcanzó
ni el sueldo se consiguió
tal y como se esperaba,
eso no importa, lo cierto
es cuidar con precaución
que la reata se reviente
en este primer jalón.

Que el juego nos lo hayan hecho
tablas, no nos extraña
cuando es una vieja maña
que no tomamos a pecho
pues lo importante del caso
es evitar con razón
que el cabresto se reviente
con ese solo jalón.

Probándoles que también
sabemos lo que es perder
les dimos a comprender
cuando juegan y con quién.
nomás les recomendamos
que no olviden la lección
y se les reviente el hilo
en otro fuerte jalón.

Qué pensarían estos "gallos"
tenernos muy amarrado
pero salieron chasqueados
al toparse buenos sayos;
ya estarán desengañados
para alguna otra ocasión.
Ay reata no te revientes
que fue nomás un jalón!

Popular song originated during the
celery pickers strike in San Diego county,
Jan. and Feb., 1937.

Policía

LA ZAPATA

Que en esta ineptia para el trinnfo no se atesnad ni el suelo se consiguió tal y como se esperaba, eso no importa, lo cierto es cuidar con precaución que la resta se reviente en este primer jaión.

Que el juego nos lo hayan hecho
Sabia, no nos extrañe cuando es una vieja mañe que no tomamos a pecho pues lo importante del caso es evitar con razón que el cabresto se reviente con ese solo jaión.

Irónicamente que también sabemos lo que es perder les dimos a comprender cuando juegan y con quién. nunca les recomendamos que no olviden la lección y se les reviente el hilo en otro fuerte jaión.

Que pensarían estos "Pilies" tenemos muy amarrado para milieron cumpleaños al topares buenos sayos; ya estarán desengañados para alguna otra ocasión. Ay resta no te revientes que fue nunca un jaión!

Popular sung originated during the celery pickers strike in San Diego county, Jan. and Feb., 1937.

AMADOR, ELDORADO, NEVADA, PLACER, SACRAMENTO, SIERRA, SOLANO, SUTTER, YOLO, and YUBA COUNTIES.

1. NUMBER AND DISTRIBUTION.

For reasons given below, the United States Census figures for 1930 for Mexicans in these counties undoubtedly present an imperfect picture. They are as follows: Sacramento, 4,624; Yolo, 1,984; Placer, 1,427; Solano, 711; Amador, 858; Sutter, 492; Yuba, 205; Nevada, 168; Eldorado, 48; Sierra, 38.

In addition to the figures quoted, which are given in the census in a separate table for Mexicans, a comparatively very few persons are listed in the same publication under the designation of "Foreign-born Whites" from Mexico. These figures are: Sacramento, 115; Solano, 31; Placer, 26; Yolo, 19; Amador, 16; Yuba, 10; Nevada, 6; Sutter, 2 Eldorado, 1; Sierra, 1.

The biggest factor affecting the exactness of the census figures is that so large a number of the Mexicans are (like the majority of the Filipinos, Hindus, etc.) migrant, congregating in the cities or returning to Mexico in winter, and spreading over agricultural California and beyond from spring to fall, according to the calls of seasonal employment. Other factors are voluntary and assisted repatriation, which have both been heavy since 1930 because of the depression; a severely decreased immigration, for the same reason, which fails to offset this emigration; and, on the other hand, a heavy birthrate.

The percentage of women is unusually high among the Mexican group. The census gives 118 males per 100 females. The married numbers are also conspicuously high, since married Mexican labor is commonly given preference in employment. In District 2, most of the Mexican children are said to have been born in the United States, but comparatively few of the adults have become citizens.

The number of Mexican transients in District 2 depends on the season of the year and also on the particular year, being naturally influenced by labor demand and economic conditions. The number of Mexicans permanently domiciled is estimated at 5,000 to 7,000. In and immediately around Sacramento City, Federico Falcon, Catholic field worker among the Mexicans and editor of the Mexican monthly bulletin circulated among them, gives the number of permanent families as 500, comprising perhaps 2,500 members. They are found within the city in the west, southwest, and Oak Park especially, and outside, on the way to North Sacramento and within that city. In Yolo County many are found around Woodland, and in Placer County around Roseville.

The main labor distributing point for the migrant Mexicans is the so-called West Side, Sacramento City, and it is in this part of town that they congregate while awaiting employment and during the winter, when their pecuniary condition is often tragic.

2. EXACT PLACE OF ORIGIN.

Immigration largely comes from the Mesa Central and to a lesser extent from the Mesa del Norte of Mexico. The States of Guanajuato, Jalisco, and Michoacan give the heaviest numbers; the States of Zacatecas, Durango, Distrito Federal, and Chihuahua follow in distinctly second place; then come Sinaloa, Sonora, and Coahuila. All the states contribute occasional immigrants.

3. PLACES LIVED IN BEFORE COMING TO U. S.

All immigration may be said to have been direct to the United States.

4. LENGTH OF TIME IN U. S.

There were some Mexicans in District 2 from the beginning of the present century. The number reached its maximum between

Case 1/ J.Ratner

Angel Ornelas, age 26, who has lived in this country since the age of 12. He as a poor Mexican boy ran away from his home in Juarez, which is just across the border from El Paso Texas. He has no parents now, both are dead. His father was an agricultural worker in a small town near Juarez, he had 4 children, of whom Angel is the third. He lived very poorly, there often was not enough to eat for the whole family so the father and the youngest ate first. Angle got tired of living in such poverty and so he at the earliest opportunity ran away from home. On entering this country he bummed around from place to place, not really interested in working. Then he heard of the Mexican settlement in the town of Los Angeles and so he headed out this way where he had some relatives. He got a job finally after some months of enforced idleness, in a silk factory where he worked for several years, then a strike broke out and he lost his job by his union activity. He had gotten married and so by this time had already three robust children. He was forced to go on relief, then out into the agricultural fields by the charities, and now he lives in Berkeley, working part time in the El Dorado Coconut Works. How he came to Berkeley is explained by the fact thathe has gone all over the state in search of agricultural work, and now he heard of the work in the works, so to Berkeley he came. He is not sorry that he lost his job in the silk works. He says that he would not work while there is a strike for a million pesos.

Case 2.

Romolo Tellez. Student in Berkeley High. He came to this country when he was a small boy. He has a very faint recolection of Mexico, coming from the state of Sonora, on the Arizona border. He has both a father and mother alive and three sisters, no brothers. His father was a allaround man in the small town in which they lived. He could carpenter, plumber and do other manual semiskilled jobs. He got tired of living in Mexico and when he heard of the jobs to be gotten here right after the war, he got a job on the Texas and Pacific Railroad. He worked on a section gang and was carpenter. Then he got tired of working in the cold weather and came to California where many of his country men live. He first lived in Fresno and then in North Oaklnad. He has always followed his trade, being a rather skilled artisan although he has had a rather hard time of it the last few years due the fact that there is discrimination against Mexicans in competition for jobs. Romolo has worked at the newspaper racket, selling and delivering. He has attned schools in Fresno and in Oakland. He does not know what he wants to do, he does not want to be a carpenter, he might like to play in a jazz orchestra. His grades are fair and he represents the average Mexican American youth, well dressed, looking for good times, more interested in girls than in school.

Subject---Mexican

He was born in Guda Lajara in the state of Jalisco, Central Mexico. Because of internal strife in Mexico he came to the United States. His port of entry was Juarez. This was in the year 1916 and he was twenty-one years old.

He first got work as a Sheep herder in Taos, New Mexico. He spent two years there herding sheep and doing general ranch work. While herding sheep he found deposits of good building clay. Having a great deal of spare time he began to model clay earthenware. He was no novice in this as his father and his father's father and as far back as he had any trace, were all potters. This pottery making later played quite an important part in his life.

He next obtained employment with the Santa Fe railroad as a track hand. He eventually came into Corona, California still working for the railroad. There he met a Mexican girl and they ~~got~~ were married. They continued to live in Corona until 1930.

Hopong to make more money, he quit the railroad and devoted all his time to making pottery. He found a good outlet for his wares in the Mexican and Spanish District.

Finding work getting slack, he moved to San Pablo. There he opened a shop in front of his house. He specialized in making oramental pottery, cornices, and exterior decorations. He uses no machinery doing all his work by hand. He is totally illiterate, cannot read not write and is not a citizen.

San Francisco, Calif.

Alec L. M. was born at the family ranch close to Ensanada, Baja California, Mexico, on the place that had been the family home for many years, known as the Hacienda Sanzal. His father, at the time of his birth and for a period of ten years after, was judge of the court of Assize and consequently all four of the children received better than the ordinary education. After the death of his father the home ranch was leased to an American concern as a hunting club and the family moved to the United States and he secured employment with a state automobile club as their representitive and agent in Baja California.

After several years at this ~~form of~~ employment the home in Mexico was lost due to loans they had made against it. As his older brother had married and left, he found himself the sole support of his mother and two sisters, what surplus money they could get over living expenses went for lawyer and court fees as they were trying to recover their home but finally gave it up as a bad job. He finally found himself out of employment ~~due to~~ as a Mexican law firm taking over his duties made arrangments with an American bonding company to finance him in a bali bond business over the line in Tia Juana Mexico. As he had a relative conected with the police force at that place he secured the bulk of what business there was and consequently prospered accordingly. Shortly after the abolishing of prohibition in the United States he says his business fell off to practically nothing and what natives were arrested never had enough money to finance bail, so he closed his office and took a position in the office of the company on the United States side of the line. This is his present employment and his duties consist of acting in the role of interpreter and keeping track of their clients, he states that he is making a living and in hopes that things will be better in the future.

R V Armstrong

Also L. M. born at the family ranch close to Cananea, Sonora, Mexico, or the place that had been the family home for years. Known as the Mexicana ranch. His father, at the time of his birth and for a period of ten years after, was judge of the county of Arizona and consequently all four of the children received better than the ordinary education. After the death of his father the ranch was leased to an American concern as a hunting club and the family moved to the United states and he secured employment with a state automobile club as their representative and agent in "a Californ

After several years at this form of employment the home in Mexico was lost due to loans they had made against it. He and his brother had married and left, he found himself the sole support of mother and two sisters, what amazing money they could get over the expenses went for lawyer and court fees as they were trying to keep their home but finally gave it up as a bad job. He finally found himself out of employment due to a Mexican law firm taking over his duties made arrangements with an American bonding company to finance him in bail bond business over the line in Sonora Mexico. He had a connected with the Sonora police force at that place he secured the of what business there was and consequently prospered accordingly for a short time after the abolishing of prohibition in the United states his business fell off to practically nothing and what meager arrested never had enough money to finance bail, so he closed his and took a position in the office of the company on the Mexican of the line. ~~that had financed him.~~ This is his present employment his duties consist of acting in the role of interpreter and keeping track of their clients, he states that he is making a living and that things will be better in the future.

K V Armstrong

d 86

Mylecraine

Life — was born on a valley of a long name which I do not spell on the state of Iowa, Oct 6th. He had five sisters and brothers.

His family were agricultural laborers, moving back and forth between Missouri, and Iowa on a farm. In the United States the children started working as soon as they were old enough. They went to school a little in between.

When Life was fifteen years old (in 1924) they gave up farming and moved into California. The family possessions at that time consisted of an old Ford car, a tent and some tarpaulins, cooking utensils, and the clothes they were wearing.

They started working in the orange groves of Riverside and

Similar

Orange Counties and most of the family are still doing the same work.

Jufe was very fond of card playing and became expert enough at it so that he could make more money gambling than picking oranges so he just working and followed gambling as a profession. At first he followed the fruit pickers from job to job & finally went to Ten Sleep where he worked as a dealer in the gambling houses.

In 1932 he had to leave in a hurry on account of a fracas scrape, and came to Oakland. He had several hundred dollars at that time and he started in gambling here. Pickings were thin ~~that~~ so he could not get right, and his capital dwindle

until it was finally all gone a few months ago. He has been working on the SERA for a month or two now.

He is a small detailed built man, rather light colored for a Mexican. He is intelligent and an entertaining talker. He was found in various cities of the United States to be that of an American instead of a Mexican. He says though that he would like to go back to Mexico but is afraid to on account of the cutting scrape he was in. He would rather live in the United States in good times, but not the way things are now.

He is not much interested in politics. He says "We are in for a revolution but why worry, we can't be any worse off than we are now. I'm more interested in getting enough to eat right now."

He is not married. He lives with three other Russians in one large room in an old house in West Oakland. The furniture consists of two double beds, four chairs, two tables, a small radio, and a gas cooking stove. They turn this on, with the oven open, when the room gets too cold. The landlord objects to this as he pays for the gas, but they do it anyway. They pay $7.50 a month for the room and do their own cooking so the expense isn't very high when divided among the four. They have a lady to cut and sew cheap wine to wash it down. Which is more than most S.E.R.A. workers have.

Harold Thurston

H. H. Barron 231 - 7 Ave L203

Tomasio was born in the state of Sonora, Mexico in 1900 of the peon class. He was a farm laborer and so was his father before him. He was attracted to this country by the high wages paid during the World War and arrived in San Francisco by way of Arizona, Los Angeles and this [illegible] San Francisco.

He worked as laborer in the shipyards in the Bay region during the war and when work slacked off in the yards after the war he got employment with the Atlantic Refining Company and has had employment with them upon [illegible] period.

Like most Mexicans he has no particular attachment to any country and believes he thinks as much of [illegible] as of any other class of laborer. He is not a citizen.

He is married but knows with [illegible].

The depression has not affected him materially as he is employed [illegible] enough for him to supply his immediate needs.

As far as property is concerned he owns no real estate and [illegible] a Mexican [illegible] California what else. The [illegible] country are, almost with out exception, descendants of the ancient tribes of Native Indians and they are

American Indian have been, effect of their birthright by the white race, consequently, they feel they owed allegiance to no other [illegible] government. ~~government~~ government.

Maria

Born in Nogales, Mexico in 1904

Not citizen

Father - rancher

Interviewed by Violet Balcomb

Maria worked with her folks on a ranch in Mexico. Her father is now dead and she does not write to her mother and sister who are still in Mexico.

She married at 18 and came with her husband to find agricultural work in the U.S. at the age of 22. Both in Mexico and here she has worked in the canneries.

She has 5 beautiful children ranging in ages from 4-11 years. The mind well, and it's easy to see they are fond of their mother. She said all the other children started school at 4 yr

but they have raised the age limit, now.

Last year her husband left her and went to live with another woman. Maria was Latitute and glad to accept badly

WOTH clothing that another unemployed woman's wife offered her children. Now, one of the boys has only one pair of overalls. He actually has to stay home while they are washed. The oldest girl has a sweater & about an old & worn dress. But Maria has not been able to get any clothes from the school.

Her present husband was working on the railroad but got laid off. The County would give her no help but threatened to send her back to Mexico. Neither would the Red Cross help her. Now, her husband has his application in on the SERA

Maria loves to sing and play the guitar, but she does not dance. When she has money she likes to go to a few of the shows.

How she keeps the children looking so well-fed is a mystery. Her idea of conditions in Mexico — she who has almost no food nor clothing — is tersely stated, "I will not go back to Mexico — it is too hard to live there."

November 15,1934

Interview by David D. Craig

Mexican age twenty seven born in Mexico City. Comes of good family. Parents were financially ruined during the Pancho Villa fiasco. Subject became worker at the age of six; worked in and about Mexico City as an errand boy for the station master. Also shined shoes in hotel stands. Mother taught him to read and write English at nights. Father died by Court martial when Obregon coup failed. He,the subject,migrated north in search of steady employment. He worked in mines and oil fields as roustabout. Although young and slight of build he is strong. Then he got job as waiter in Agua Calente. Here he learned with a certain scepticism the ease in which a person could make a living in th United States. However two years ago he came into the U.S. as a strike breaker: imported by wealthy Southern California fruit growers. When he found he was breaking strike he quit. He was caught by police and brutally beaten. He escaped jail and made his way north to San Francisco where he searched out other Mexicans for protection. He is now a dish washer in a Union restaurant.

San Francisco, Calif.

Juan Romero, ~~is~~ Mexican nationality, born in the state of Chihuahua, ~~Mexico~~, The youngest of four children. His father was the proprietor of a small wholesale tobacco shop and also manufacturing cigarettes. He attended the public schools of his city which he states are among the best equipped public schools in Mexico, graduated from the grades and latter attended a trade school where he mastered a course in modern business and English intending ~~to later~~ take up the study of law but states that the heavy demands made on his fathers finances by the other children forced him to discontinue his studies and abandon ~~his studies for~~ a law career. ~~so~~ He went to work in the shop operated by his father, after three years at this work he married and left his home bound for El Paso as he had tenativly accepted a position as a clerk in the office of a relative of his wife who was running a custom brokers office at that place. He emmigrated at El Paso and went to work in the brokers office where he stayed for six years losing this job when the office was closed by the authorities for some sort of unethical practice. He left El Paso with his family and went to Nogales. Failing to secure work there, he went on th Calexico in California where he secured a job as a clerk in a department store owned by a Syrian and catering almost exclusivly to Mexican trade. After about a year of this he was replaced by a relative of the proprietor and failing to find work at this place he came to San Francisco in answer to a letter from a friend. Arriving at San Francisco he was helped by his friend and secured employment as a janitor in an office buildind, not much but enough to provide a living for himself and wife and two children, his standard of living is not expensive. One child attending school and one small child, the average Mexican family prefers for some reason or other the cheaper cuts of meat and with the addition of tortillos and a steady ration of frijoles which is indispensable to this race, their living expenses are not high. In direct contrast to the other or most of the other alien races in this city the Mexican people have not formed ~~colonies~~ colonies but seem to prefere living in whatever section of the city their economic status will allow.

R. V. Armstrong

Jno

Born in Mexico 48 years ago.
He had only 1 year schooling and after that worked for his father who owned a small general merchandise store. At the age of 18 he came to California and worked in the Imperial Valley on a ranch for years.
Since that time he has worked at different odd jobs. Mostly as a laborer with the Lastle Packing Co.
He has no mechanical or musical ability.
Since 1929 his financial condition has been worse as he has only worked intermittently since then.
His father showed no mechanical ~~ability~~ or musical ability.
He came to Calif. hoping to improve himself.

I was born in Gulf of Mexico 20 years ago. He had the usual boy's education & gallivanting. Although — but perhaps not in experience beyond his trade. He has made his always about three years although he did not finish the learning of it.

About this time, a Revolution started and he then he invested his family left Mexico and came to Oregon.

He found work in the country now as a laborer, with the Southern Pacific. He also worked as a teamster and then finally secured work in the the California Edison Co. in Oakland. At the present time he would be his various machines.

His father was a Spanish lawyer in Mexico and was able to make enough for his family to live on. He died in the Jersey City Asylum with him in Oakland.

Nothing has been heard of his mother since the Catholic church in Mexico. He had a very large & fine apartment office in Jersey City. He died in 1909. He is buried in the Mathews.

All family ties are gone. He has little for, or to have any interest in the affairs of life. He wishes to live in peace & quiet. He enjoys his work as a mechanic. He plans to a home & family. He is in his thirties.

He is troubled with [illegible] comfort and is much more contented in the Pacific Land Company here he can [illegible] a [illegible]

Was born in Mexico 30 years ago
He had 6 years schooling (Sp.)
Now two years of night school
since coming to Calif at the age
of 11 yrs.

Since coming here he entered
the tailoring business at which
work he is still working.

His income is about the same
since 1929. He has no income
or mechanical skills

He came to the country in order
to improve himself

His father was the proprietor of
a small business

Corrected
Sculpture
Original

Subject - Mexican

This man was born

"D Twomey"

Informant is a Mexican aged 32 (1934). He has quite a dash of white blood in him, being uncommonly tall for a mexican, say 5 ft 9, and with very regular features, ~~and~~ creamy coloured skin and light brown eyes. He is married to a typical mexican Indian, short, swarthy and very dirty. His house is the apotheosis of dirt and neglect. He has now 4 children, the last being born some 3 months ago. How he lives in such a menage, amid the terrible filth, and uncleanliness, with the acrid odor of undisposed garbage, is a mystery to me.

He is a cook and works for the Cunha Tamale Co, where he is supposed to receive $18 a week and gets three (3) a week, with a promise of more when times get better. I have not visited Mr Cunha's domicile, nor seen his wife and children, but I can well believe he is a staunch supporter of liberty, the liberty to cheat his help, and their liberty to starve.

Curiously enough, my informant, is a follower of the Mexican Baptist church.

1877 on the peninsula
lived in the northern section
e principal product was
unprofitable results
of a minimum of
there were years when
educational facilities
educational necessities
connection with the
as it was. In other words,
getting an education of any

old, a woman of his own
rking on the farm. About
it to San Diego, Cal.,
portunity to get there through
three children in Mexico

in and around San
Angeles. While in
opportunity of learning
countryman of his,
stay in Los Angeles,
this time he left
quarrel with
moved up north,
a number of

(Cras)

[illegible] he and his family
living in Bakersfield, Fresno

EXALTED RULER
ARTHUR J. MANGIN
SECRETARY

SAN FRANCISCO LODGE NO. 3
B. P. O. ELKS
456 POST STREET
SAN FRANCISCO, CALIF.

January 24, 1933

TO THE BOND HOLDERS OF
SAN FRANCISCO ELKS NEW BUILDING ASSOCIATION:

A meeting of the Bond Holders is called for Tuesday, January 31st, 1933, at 8 o'clock p.m., in the Lodge Room of the Elks Club, 456 Post Street.

This church, he explained to me, preaches very strenuous doctrine. He must not smoke, nor drink, not even "vino" he tells me sadly, and simplicity and "do unto" are the words. It has not many converts or followers, he tells me and I can well believe it. It is no doubt a doctrine well fitted to the times and to the present mode of living. Incidentally, Mr Cuntz is a sharer of this doctrine, he is a follower of Jesus. However, Mr Cuntz is not, 100% of his employees.

J. Dennis Tomby

Subject - Mexican

This man was born in 1877 on the peninsula of Baja California in Mexico, and lived in the northern section of that territory on a farm. The principal product was sugar cane, but because of the unprofitable results therefrom, the remuneration consisted of a minimum of existence most of the time, although there were years when living conditions were pleasant. The educational facilities were poor, because fundamental educational necessities were taught only incidentally in connection with the major object; religious learning, such as it was. In other words, the Church was the only means of getting an education of any kind.

He married when he was 20 year old, a woman of his own nationality and they both continued working on the farm. About seven or eight years later they went to San Diego, Cal., having been given the opportunity to get there through the aid of a cousin. They had three children in Mexico and four children in California.

They worked on various farms in and around San Diego first and then around Los Angeles. While in Los Angeles, he was given the opportunity of learning the tailoring business through a countryman of his, which he did. During his entire stay in Los Angeles, which was for 6 years. After this time he left Los Angeles because of a quarrel with relatives and he and his family moved up north, living in Bakersfield, Fresno, a number of

smaller towns + finally winding up in San Francisco.

Since working as a tailor in Los Angeles, he has ~~done nothing else~~ been engaged in no other employment.

The periodic nature of the tailoring industry results in great hardships for him at times, especially during the present depression, what with strikes + wage controversies and general lack of work. During the best times he managed to make a fair living and now he doesn't quite make that, although his financial condition now is better than it was a few years previous.

The only prejudice he encountered was that of fellow workers because of his nationality. However, as his fellow workers were to a great extent foreigners themselves, the prejudice he encountered was of a minor character.

later proved to be incapable of paying.

Every once in a while he encountered persons who were prejudiced against him because he was a Mexican. This occurred more frequently while his financial condition was poor and he had to make arrangements to pay his creditors on a more liberal plan of payment.

On the whole he prefers the United States to Mexico as a place to live in, having gone to night school & having become [redacted] used to the mode of living here.

Subject - Mexican

This man was born in Baja California, Mexico in 1896 on a farm + lived there until he was 15 yrs. old. Agriculture being very unprofitable, his family moved close to the border where they remained for about 15 yrs, living with relatives on a farm + shipping their produce into town. As there were a number of villages nearby, including Tia Juana, farming was more profitable there than in the interior.

During these fifteen years he didn't remain on the farm, but instead, a few years after arriving on his relative's farm he was placed in the general store of a friend in Tia Juana, where he was taught the trade, including simple bookkeeping. Whatever education he received was at the store.

He married in Mexico at the age of 22, having five children. Having heard of greater opportunities in the United States + having made one or two trips to San Diego + Los Angeles to purchase materials for his employer, and becoming acquainted with some of his countrymen in the grocery business, he moved to San Diego and opened a grocery store there and attained a fair success. He moved to Los Angeles, then Ventura, + 7 years working in the grocery business either as salesman or store owner; also occasionally as a handyman.

The depression came along ~~during the time~~ when he was a store owner and resulted in his losing everything he had, since he had given credit to people who

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San Francisco

Francisco Sanchez G.

Born in state of Oaxaca, Mexico, attended public school through the grades and managed to aquire a secretarial course after he had left school and went to work as a clerk in a first class "Posada" in Tehuacan, ~~which~~ town ~~he~~ lauds as quite a famous and well known health resort, a rather pretty place with the exception of the dust storms which he states give the town a rather drab appearence at all times. His father was a wholesale drygoods merchant specializing in blankets for which ~~he says~~ that part of the country is noted. ~~and~~ Due to the cochineal industry the best blankets in Mexico are supposed to be made here. ~~he states~~ His home town is also proud of the fact that Portfiro Diaz came from there as did Juarez. ~~He~~ passed into the United States at Nogales in 1926, ~~he had married and~~ he and his wife had secured employment with an American family who had holdings in his home state, he as a secretary and his wife as a maid ~~employed by the wife of his employer~~. He stayed at this form of employment until 1932 in the meantime making several trips back into his native country in the course of his employment. Eighteen months ago his employer died and he and his wife were given money for their fare and expenses to return to their home but instead of returning came to San Francisco where ~~he~~ after some time he secured part time work with a Mexican Goverment attache. ~~but~~ Several months ago his new employer returned to Mexico and since this time he has been with out means of earning a livlihood and as a result of living up to his salery during the time he was employed he found him self almost destitute in a stange country and city. He is now working two or three days a week washing dishes in a small Mexican resturant and ~~he states~~ ~~he~~ auguments his small wages with what food he can smuggle out of his place of employment and barely manages to feed himself, wife and small child. When reminded of the fact that if he were in his native country in the same economic situation he is here he would probably be living in a dobe hut or arrow weed shack he replied that at least it would be clean with plenty of ventilation and as good or better that the place he is living, or rather starving, in at the present in this country. ~~He states~~ ~~his~~ ambition is to remain in the United States and earn an honest living and says his race is no different than the Americans as far as the makings of a good citizen go, ~~and~~ thinks in Mexico, as here, the number of people making their living or existing by other than honest means is determined ~~by~~ the extent and degree of misery and poverty that exists.

R. L. Armstrong

Middle Class

Coming from the mountains of Sonora Mexico, his ~~father~~ Jaqui was the son of Indian and father Mexican of name He was named Emiliano after one of the famous Zapata brothers who had undertaken to return the land confiscated by the bloody dictator, Diaz, to the Indians. Emiliano was born when a gun & a horse were valued possessions in these days of revolution in Mexico but unfortunately too young ~~at that time~~ to recall any of the events except what was told him by his father & mother who took him to Mexico City to live. The cotton fields of California called his father just five years ago, his mother he knows nothing of now. He says "We

Mud

just "left him there" & seems to be concerned about him. Speaking very good English having gone to night school & studying when & where he could. According to his talk his father & he have worked in almost every agricultural field in California. He didn't know what a union was until he came to California and the first year he was here unsettled in Fresno scabbing when a small strike was pulled on a ranch where he worked. But Emiliano learned fast & joined an organization with the agreement of the Mexican Consul. At the outbreak of the Cotton Strike last year he still belonged to this organization. Emiliano got

Mdi

listening to a "Red" orator by the name of Pat Chambers with the result that Emilcano joined the Cannery & Agricultural Workers Industrial Union & took an active part in the other strike. He is very proud of his membership book & showed it to me at once. As further proof he exhibited a four inch scar on his scalp received from a State Highway Patrolman's club. At present he is unemployed & lives in West Oakland with his father & 3 other Mexicans who live by what they can steal or beg in the markets

Mud

Certificate of
Scottish Clearances
in
Canada

Theodore Frey

Report South American

1386

I was born and raised in Arequica My father was Polish and my mother Chilean. I was brought up very strict The school I attended up to my 14th year with regularity of a clock as I have never missed. When I was 15 my parents moved away from South America to California I had quite hard times in learning english and I was working practical from the day we settled in this city. I noticed a great difference in children here and if they were kept half as strict as I was I don't think there would be so many crimes and bad children as they are now here.

For many years I have worked and let my parents have all my earnings until they died. When I married we all did have house together and now I have a son just married and he is away from home. We had 3 children all are grown up only one daughter is with us as the other daughter is in Chicago.

I feel just about the same as ever and I have been employed on Sheridan st. for the last 15 years Lately I only work about 4 days like watchman as I am mostly all alone. There used to be times I worked and had overtime. Now about 50 men and all the machines are idle and just can't keep myself warm in those cold days.

Case 3.

Rudolfo García. Lived in the State of Chihuahua Northern Mexico for over 15 years. Father was an agricultural worker and the family lived in the ~~campo~~ country. Rudolfo is the only son and has had no schooling. He heard of better times in this country so he ~~left for the United States~~ came to Arizona ~~particular~~. There he worked at odd jobs, got ~~himself~~ married, ~~he~~ worked in cotton picking near El Paso, Texas, and managed to raise 4 children before coming to Berkeley where some of his friends lived. He come here by automobile working in the agricultural fields to pay his way. Now he has been here for six years, and has 9 children ~~now~~. He works part time at the Ink Works and makes just enough to get by. He really doesn't know just when he had a peak of prosperity; in fact, he says all he can remember is hard times in his live in the United States.

Case 4. Ralph Lopez. 28. Works in the Calif. Ink Works in Berkeley. Has been working there for four and a half years. Has a father, mother, and 3 brothers (youngsters) living in Berkeley with him. He originally come from Juarez, Mexico before his parents come and when he eventually found work in

Berkeley, he sent for his family and they came by train. His father is not working but in Mexico, he was a day laborer, a mill hand, and an agricultural worker. His brothers (uncles to Ralph) were in the brewing business, making varied liquors for the pleasure of the American tourists. Ralph's kid brothers all go to school in Berkeley. Ralph says things are much better here than in Mexico. His job in Mexico was here and there, mostly unskilled labor, whereas here he has a semi skilled job and makes pretty 40¢ an hour, a real fortune relative to Mexican wages. Since the NRA has come in, things are not as good as before because although he makes good money, he doesn't make as much as before.

Case 5. Manuel Perez. 25. Student. His home is in Guadalajara. His parents live there and send him money. He's real reason for leaving school there was the anti Catholic movement ~~wh~~ which closed the schools ~~there~~. He is studying for dentistry; his father is a lawyer in Guadalajara. Manuel plays the piano ~~and~~ now ~~he~~ is playing in a jazz orchestra in San Mateo. He intends to return to Mexico, not liking the bustle of the modern American scene.

March,7,1935.

B. R~~incon.~~ says that he

~~States he~~ was born in Pachuca, (State of Hidalgo), Mexico, the second of four children. He enjoyed the advantages of a fair education in the public school, ~~as~~ his father was a skilled mechanic working in the electric power transmission company at that place. ~~and~~ Aside from the grade and higher branches of schooling, he and his brother were placed in a trade school where he received what is known, or as what he describes, as a Junior Civil Engineers diploma. As that field was rather overcrowded in his home town, he reverted to the position of opperating some machinery in the plant where his father was employed, and stayed at this ~~form of~~ employment for several years, during which time he ~~became~~ married. Several years ago in 1928 he secured work with the Mexican Goverment, and, with his family, he went to Baja California where a large dam was in the course of constuction ~~and~~ stayed on this job until its completion, some time in 1931. ~~and~~ here made what was to him considerable money, as ~~aside from his salery he states that~~ the graft he received from the contractors was much more than his salery ~~and farther states, prehaps to salve his own conscious, that~~ unless he accepted this money, and made his reports as instructed, his employment would have ended. After the completion of this project, he brought his family to San Diego where is wife had relatives. After a few months here, through connections he had made, while at his last employment, he secured work with an american company in Arizona on the Colorado River, but this job was short lived as the work on the Mexican side of the border was soon finished and the company refused to hire ~~not~~ ing but native workmen on the American end of the project. Since that time he has had only teporary employment at long intervals and came to Los Angeles in hopes of securing work in a National Mexican exposition that was to be held there, but due to a postponment was unable to secure anything. ~~there.~~ His opinion is, that for a man of his accomplishments, ~~that~~ the chances of economic securiy ~~is~~ better for him in his own country, especially for a nationalist ~~and~~ but for the better living conditions, would have returned there immediatly upon failing to secure steady employment in the United States, ~~and~~ is convinced that he should return there but has been putting it off from time to time hoping something would turn up but ~~states that~~ his finances are now at a point where, if he does take the step now he will be unable to soon. He finds living conditions as a whole much higher here than his native country, and thinks now he made a mistake by ever leaving.

R V Armstrong

-1- Harold Thompson

Jean — was born in Cortez, Sonora, Mexico. He had five brothers and sisters. His father was a miner or mines, and made a fairly good living.

Jean went to school until he was fifteen years old, when he joined Pancho Villa's army. That was over after the battle at Villa for the next four years. He saw a good deal of fighting and showed me several scars that he said he got at that time. He says that Villa was a very great man.

After the army was disbanded he soon got restless. He could not be satisfied long in one place. Mr. Thomas obtained a good job for Jean, working a while and then running one, and, when the

was twenty one or twenty two when he came to the United States.

He came to Oakland with a gang of Mexican laborers for the Santa Fe Railroad, and worked ~~for the Santa Fe~~ at, and near Oakland for about a year.

He married about that time and quit the Santa Fe and went to work in a foundry in Emeryville. He worked in the foundry until 1925 or 1926 when he had a fight with a foreman and was fired.

Since then he has worked in quite a number of different industrial shops in Emeryville and Berkeley but has never been able to get steady work. He is working for the S.E.R.A. now.

His wife's parents are Mexican, but she was born in California. She is short and rather fat, and has

complexion is very dark. They have four very good looking children, ranging from thirteen to three years old. Juan is rather tall for a Mexican and well built. He also is rather dark. He seems very intelligent and reads quite a bit much. He reads a good deal of revolutionary literature.

He says he wishes he had never left Mexico. He thinks both countries are going to see great changes before long but that Mexico will see them first. He says though that if times were as good here now as they were ten years ago he would much rather be here than in Mexico.

In appearance and ability Juan is very much changed from what he must have been when he left Mexico.

Except for his dark complexion

and a slight accent we could not tell him from an average native born American, either by his looks or his conversation.

They live in a four room house in Emeryville. There are a few fruit trees in the yard and they have a vegetable garden back of the house ~~in the summer~~. The house seems to be comfortably furnished and they have a five tube radio set several years old. They pay ten dollars a month for the house.

Harold Thompson

sisters
His father was a shoemaker, in
villages of Mexico, at least at

and

at least

Lists of

land of the world

from the

and went to

Valley

[illegible]

[illegible] after [illegible]

[illegible]

[illegible]

[illegible]

[illegible] married [illegible]

1929, [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Serie 5

8-16

Subject.....Mexican

Time.....Approximately 7 hours

Report by.....Erwin Loeffler

Note: I found this family living in the utmost poverty. Their home was the boarded up front of a store on lower University ave. The single room was practically void of furniture or rugs and the only bench was the one formed by the protrusion of the platform of the window. A single bed and a stove and a few boxes completed the furnishing of the meager room. Because of the poor understanding of English possessed by the old folks I had extreme difficulty in convincing them of the nature of my work. This seemed rather odd because they had been residents of this country for 23 years. On my third visit with the help of one of their English speaking Mexican neighbors I managed to obtain the following information.

.....

The man was born in Mexico. His father was a laborer in the mines nearby. This was the only work that his father had ever done to the best of his recollection. The father died when the lad was a mere child and the youngster was brought up by his mother. Without any schooling he got his first job at the age of 11 working at the mines. He did this type of work for five years.

Hoping to improve his condition he went to Elpaso. He got a job as a carpenters helper there and stayed with the same outfit for another five years. Shortly before he lost this job he ~~got~~ married ~~to~~ a Mexican girl who had just recently came to this country.

Subject Mexican (cont)

He stayed in El Paso for a bout three years doing manual labor. When he found it difficult to get work he moved his family to San Francisco as he had heard that it was a very busy city. He first obtained work in a lumber yard as a sort of caretaker, night watchman and handyman. For some reason unknown to him he was fired so he looked again for work. This time he found work in a cable factory. His job for the first time was slightly specialized. He had to take the strands of wire and braze them togeather. He held this job until work got slack, and again he was laid off.

After an absence of several months from work he found a job in the El Dorado--a factory in lower Berkeley that makes meal out of ground cocunut. Two years ago he was laid off and had not been employed since. He and his family have been obtaining releif from the mobilized women of Berkeley at 9th and University ave. According to the Sec'y they are very conscientious, very sensitive, but never-the-less completely down and out. Of ~~there~~ their several children, the eldest boy and girl are in high school, two are in grammar grades and one is just ready for kindergarten. The sixth is just a few months old.

To

Dr. Paul Radin:

Miss H.V. was born in Mexico City. Her father was a teacher at the College for Engineers in the same city. Miss V. was not sent to a private school or convent, — as is generally the rule with children of her class —, but attended public school and later attended the university of Mexico City. She wanted to become a school-teacher. While still pursuing her studies she came to the U.S.A.; this was in 1927. She came to this country in the company of her father, who had been counseled by his physician to leave Mexico City. Her father, in his later years, had developped a heart-disease, which made it dangerous for him to remain in a place of high altitude. ~~So he decided to come to the U.S.A.~~ They went to Flint, Mich., where Miss V. has a married sister living, whose husband — also a Mexican — is employed as an engineer in ~~said~~ locality. Her father received ~~them~~ a nice pension from the Mexican government, which sufficed for both of them to live on. While there only a short time, Miss V. was offered a position in the International Institute located in the same locality. She refused on the ground of not knowing the English language well enough. Shortly afterwards she entered the Catholic Highschool and thought Spanish there, while ~~at~~ the same time perfecting her knowledge of English. She stayed there for about 2 years. After that, she entered the International Institute and took charge of the Spanish-speaking Dept., there being quite a number of Mexican laborers in Flint working for the Ford-industries. About 2 years ago, ~~the~~ an opportunity was offered to her by the mother-house in New York to go to S.F., where she would be enabled to work full-time, her work in Flint consisting only of part-time work. She accepted. Before going to S.F. she went to Vermont to attend a special course for social workers. Having finished this course, she came to S.F., taking her aged father, who in the meantime was completly cured, with her. She has been a resident of this city since that time, taking charge of the Spanish Dept. at said institute. She likes the U.S.A. very well and likes S.F. specially.

10/4/1934 L. Klausa.

To Dr. Paul Radin:

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Mr. V. was born 68 years ago in the northern part of the state of Puebla, Mexico. His early childhood he spent in his native town. Later his father sent him to the city of Puebla to receive his high-school education. After finishing that, he went to Mexico City to attend the university there. After graduating ~~from there~~ as engineer he entered the service of the Federal Government. He accepted a position in the Mint. At that time there were about 8 or 9 Mint-buildings in Mexico instead of one. So he was sent North to San Luis Potosí to close the Mint-building in that city and to send its more modern machinery to Mexico City ~~in order~~ to the replace ~~for~~ the old discarded machinery there. Later he was made director of the Mint in which capacity he remained for 18 years. Besides this position, he taught also at the College for Engineers since 1898. Many now prominent Mexicans have been among his pupils. He filled his post there till about 1910. At that time he was ~~also~~ elected as superviser into the Junta Superior de Catastro. During the reign of Carranza, the Zapatistas occupied the city of Mexico for 2 years, while Carranza remained in Vera Cruz. ~~He~~ Señor V. during those 2 years in his capacity as director of the Mexico Mint, had to strike small copper money for the Zapatistas, the copper coming from the mines in the South. Under the reign of Calles Señor V. finally resigned his post for various reasons. The Labor Unions were getting strong under the protection of the Calles Government, and Sr. V. complained about lack of discipline among the workers, specially in their attitude towards their superiors. Furthermore, it was becoming more and more dangerous for him to live in a climate of high altitude. So, in 1927 he decided to come to the U.S.A., where he had already a married daughter living in Flint, Mich. ~~He~~ The, therefore, went first to Flint in the company of his younger daughter. He was restored to perfect health within a year. He also intended to make use of his knowledge in a commercial way, but ~~the~~ English proved an impediment to this ambition. Sr. V. can read and understand almost everything in English,

but it is extremely hard for him to make himself understood in this idiom. When 2 years ago his daughter – who is a social worker – was transferred to S.F., he moved with her, and he has been a resident of this city ever since. He receives a monthly pension from the Mexican Government, which enables him to live in fairly modest circumstances. He likes to live in the U.S.A. – "porque le gusta á él la orden." He misses his old friends so, and that is about the only reason, why he would like to go back to Mexico City, but the doctors won't allow it.

L. Klausa
10/12/1934.

San Francisco, Calif.

Mrs. Juanita ~~Alviso~~, born in Mexico, age about 36, one child and is alone being abandoned by her husband in Mexico in 1922. Mrs. ~~Alviso~~ is apparently a woman of considerable refinement and has had a thourgh education although she talks english brokenly and seemed to feel embarassed over the fact that her knowledge of our language was so limited after her residence of over thirteen years in the United States. She states that her husband was an opera singer in Mexico and for several years played a leading role with the Mexican National Opera Company in Mexico City.

After her desertion ~~by her~~ husband she took her child a girl and went to some of her relativs near the border, in the state of Sonora. Things apparently did not go right with this arrangment and she says she went away with a Mexican man, ~~who~~ She states was illiterate and although she had nothing in comman with him, simply made this arrangment to keep ~~both~~ her and her child from starving. She states ~~that~~ they finally came accrods the line went Imperial Valley, California, here her new found husband got work for both himself and her picking cotten, ~~this was~~ in 1925, in the summer, she states that they lived on this cotten ranch for about six months or until the season was over and as there ~~were~~ a ~~considerable~~ number of families who were moving out and to other parts of the country for work, she says she packed their small belongings and was all ready to move, all of the other had left and she realized that she had been deserted again. She stayed in this camp for several days until her supply of food was about out, and at this time secured work through the owner of the ranch with a family who soon after left this part of the country and went to Los Angeles, she states she stayed with this family for over a year when she went to work for the Mexican counsel or vice counsel in Los Angeles, where she stayed until the terminat--ion of his appointment, through him she secured work with a Mexican family in this city where she is at the present time.

At the time of the second interview with Mrs. ~~Alviso~~ I met her daughter who is unusually bright for her age, (13) seemed to be a natural born musican and is a year ahead of her classes at school. As for her plans for the future she says she has none except to secure what domestic work she c can and educate and care for her daughter. ~~Says she~~ is an only child, ~~(the mother)~~ and never knew her father, ~~and~~ her mother is dead.

R N Armstrong

Visitor: G. Lazcano
Nationality: Mexican
a translation of a story written in Spanish.
(~~Pa~~ accompanies this translation)

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I was born in Mexico, Federal District, in 1909. My father was a cashier in the head office of the National Railways of Mexico. He made $200.00 per month, living at the time a life of luxury. ~~almost~~. In 1923 my father ~~became~~ became ill with a disease of the heart and the doctor advised that he go to a better climate, with the result that ~~we~~ ~~soon~~ all he decided to leave Mexico and his present job and seek work in this country. We arrived in San Antonio Texas in 1924. My father had been told that there were good opportunities here for Mexicans. He knew very little English, consequently the only class of work open to him was that of a day laborer for the Southern Pacific Co. After five years he ~~tried~~ to obtained a post in the office of the same Co. His experience and ability had enabled him to a better position. However his good fortune was not for lasting. At the end of a year in 1929 came the depression and he was let out. In December 1929 he came to Los Angeles with his family. We liked this city much better than San Antonio for several reasons the Mexicans were

for better in California than in Texas and they have more opportunities to better themselves. ~~I~~ obtained a post in a hardware store, selling chiefly to Mexicans, making $20.00 / week. My father found work in a cannery office. I liked the life in Los Angeles very much ~~where~~ there was a large Mexican colony. ~~Every Saturday night~~ every Saturday night there was a dance or fiesta. I also had a membership in many Mexican clubs.

In the spring of 1931. I lost my job in the hardware store and decided to go north to see if there were opportunities to be had there. After arriving in Oakland I had stayed after a short time to find work in a cannery. Week of the week I walked the streets from one factory to another but I was always told the same thing — "business was bad — they needed no more help." By the end of the summer I found a job in a cannery in Brutvale. Due to the character of the fruit harvesting season. I was laid off after a short time. After four months I found another job in the Liberty Ironworks which was operating.

Subject - Mexican

This man was born in Mexico City in 1890. His parents were apparently wealthy, and he received his degree of Doctor of Medicine at the University of Mexico City, and practiced medicine there for three years before coming to the United States.

In 1913, while still studying medicine, he married a Mexican girl, and he brought her and two children to the United States with him in 1920 when he left Mexico because of dissatisfaction with political conditions there.

He settled in Los Angeles where he has practiced medicine since then. He has a large and lucrative practice, most of his patients being members of the upper strata of Mexican society in Los Angeles.

He lost a good deal of money which he had invested in bonds and property at the time of the depression, but saved enough to maintain a high standard of living and is well to do at present.

He has encountered very little racial prejudice against himself, altho he has heard the Mexican race frequently maligned. His own appearance, that of a cultured gentleman probably accounts for the lack of any personal suffering from racial prejudice.

San Francisco.

He finds social and political conditions in this country much more desirable than in Mexico, but states that on a recent visit to México, he observed a marked improvement in education, and educational facilities among the lower classes of people.

He was reluctant to comment on present political conditions in Mexico, other than to say that they seemed more liberal & wiser than at the time of his departure from Mexico.

He refused to comment on the conflict between Church and State officials. He is a member of the Catholic Church.

He approves heartily of Roosevelt's policies, and believes they are conducive to a general recovery from depression.

He has a son attending the University of California where he is studying engineering. One daughter attends high school in Los Angeles, and another is in grammar school.

San Francisco.

Ramon Ma~~rtinez~~, 5a

His Parents Mexican, male, age 27. born at Ensanada, Mexico, in 1927. ~~His~~ were very poor of the peon class, father divided his time between fishing and day work on the roads and different kinds of ranch work in his efforts to provide a living for his family which consisted of his wife and four children. ~~At the age of~~ ten his mother died and before this his eldest sister, fourteen years of age had left home with a mexican soldier, one year latter his father was drowned and the family broke up. He states that at this time he discontinued school and was taken in by a family who depended on their livlihood by raising sheep in the vicinity of Ensanada, He stayed with these people for about two years and made his way to Tia Juana, Mexico to the home of an aunt, he peddled cigarettes for the following three years and says he averaged around fotty to seventy five cents a day the last year supplementing his stock of cigarettes with post card and novelties which brought his earnings up ~~as he said~~ at this time tourists began visiting Tia Juana in large numbers. When he was fifteen years old he got a job as a dish washer in a very cheap cafe and worked there ten months and during this time learned to wait on counter, during this time he left his aunts home, after about ten days he secured a job in a better class cafe where he learned to speak fluent English and also got more experience as a waiter taking care of tables and counter work both, he worked up to what he considered a good job at this place and stayed on here for a period of two years but at the end of this time was discharged on account of ~~his~~ drinking and bad associations.

He was out of work for about three months when he secured employment in a bar room as a swamper and clean-up man where he stayed three years and finally became part time bar tender. When he was twenty years old he went to Juarez and secured steady employment as a bertender for three years, never in all the times of his employment, so he states, did he save any money, leaving each place practically broke. At this time during his employment in Juarez he married a mexican girl, at this time he says he got the only what he calls, break of his life, he made a considerable amount of money gambling and went back to Tia Juana and bought a small saloon of his own, kept this business until the return of liquor in the United States when he said practicaly all of the saloons in Tia Juana closed up as they were not making enough to pay the mexican goverment tax. Took what money he had and purchased several race horses emmigrated to the United States placed his horses under the colors of a friend who has a stable and is at present running them on a track close to San Francisco, states that the way things are going for him it will not be long before he is back where he started, washing dishes.

R V Armstrong

H

[illegible]

[illegible]

[illegible]

[illegible]

Peasants and Farmers

corrected
J.M.

Subject.....Mexican

Time.....4 hours.

He was born in Morella, Mexico. His father was a rancher and owned a small stock. The~~re~~ir home, as he remembers it was very crude--having only a dirt floor. He attended school equivalent to Junior High School grades.

When a young man of about 22 he came to this country to find better working conditions. He first got a job in Southern California with a construction company doing road work. He became very well liked by his boss and was often used as go-between between the men and the boss~~es~~. He claims this was do to his superior education in both Spanish and English compared to the average laborer.

When the particular piece of work on which he was employed was completed, he was without a job. He shortly obtained a job hiring men for a construction company in Alaska. He rounded up the men and then accompanied them to Alaska. He held this job for a little over three years until the job was finished.

He next obtained work in Redwood City. His job was to f furnish men for manual labor to contractors. He also acted in the position of straw boss during slack moments of his other job. He stayed and worked at this type of job in Redwood City for ten years. During this period he met and married a Mexican girl born in the United States.

II cont

Subject .....Mexican (cont.)

From Redwood City he moved the family to Watsonville and obtained contracting work doing packing and picking of fruit in the orchards. He worked here for five years and then moved to Oakland and got work in a factory. However the confinment of indoor work did not agree with him so he quit and tried to get work of the type he had been used to. This was in the early part of 1930. He found it much harder than previously but after about five months he got a job contracting labor for a large Imperial Valley concern. He still works for them but has a job only during a certain season of the year. As his family and daughter-in-law live in Berkeley he also lives in the Mexican district at the lower end of University Ave. and his family stays there when he works, as his company has holdings in all parts of the state so his place of work is continually being shifted.

Of his seven children the two eldest sons are married and living with the family. The eldest son has a part time job chopping wood that pays about ten dollars a week. The other son has an S.E.R.A job.as he has been unable to find anykind of work.

Albert Reyes. Mexican.

I was born in Mexico City, Mex. 1905.
When I was 5 yrs old my family moved to Amarillo, Texas, where my father got a job with the railroad. We lived there for seven yrs and then moved to Los Angeles, Calif. where my father worked in the Santa Fe Railroad. I was fortunate in that I was able to go thru grade school and also to graduate from High school. Both in Amarillo and Los Angeles we lived in the Mexican sections of the towns. After I graduate high school I got a job with the Santa Fe Railroad, not as a section hand as most Mexicans but my job was to call on all the section gangs and also to make bookings for the Roundhouse and yards. In that much of the work of the white men was conducted by the Mexicans and it was much easier for me to deal with them. I have kept that job to this day. In 1927 I married and I now have one child just a girl. They all turned out to be pretty good and I used to make between 200 + 250 a month. In 1928 I bought

a $5000 home in a nice residential section where there weren't any Mexicans just white people. I paid a $100 down and my payments were $50 a month. I also bought a car, and insured my life. I was able to do all these things as I was doing very well. I even took out $4000 life insurance to protect my family in case anything happened to me. All times I kept up a good appearance and took good care of my home. As I didn't want the white people around to complain, and I took a special interest in having a nice district. All of my neighbors were friendly towards us and we got along nicely. Then in 1930 things began to happen. Business got bad many Mexicans were laid off and the rest had their salaries cut so much that I wasn't able to make much money. My income was cut considerably and I was unable to continue living the way I had. I couldn't continue the payments on my home and in 1931 I lost it. I was forced to move back in the Mexican section and rent a very cheap home. I have had to change completely my mode of living. I used to have a lot of parties

and enjoyed entertaining people in our home. Now that has all changed. Where everything used to be a pleasure now life is a struggle. I used to be able to make a nice living, now I barely exist. However business lately is getting a little better and I hope that one day, not soon I will once again be able to have the things I have lost and when I am able I am going to have my own home again and not spend money as foolishly as I did. Because had I saved before, I wouldn't now have had to close my home. I am still a young man just 29, but not a lot to look forward to. This depression has completely changed my financial & social position, but it has taught me a great lesson for which I hope to profit in the future.

their route, and the saloon keepers and gamblers took such a large percentage of his wages that he [illegible] would be broke, and herding sheep until next season.

[illegible]

[illegible] wages went up to [illegible] in 1925 [illegible] herding sheep the year round and [illegible] money, intending to go back to Mexico and [illegible] buy [illegible] when he had [illegible]

In 1932 [illegible]

[illegible] wages were [illegible] 00 [illegible]

[illegible] until about [illegible] and stores in the [illegible] of Brawley, Riverside, and Redlands

[illegible]

[illegible]

[illegible]

Mr. V[redacted] is a Mexican, born in the state of Chihuahua, Mexico. Up to the age of sixteen he farmed at home, helping his family, and he earned by bootblacking and selling newspapers.

His early boyhood ambition was to be a general in the Mexican army, but after having spent a year in the army ~~[illegible]~~ he decided it was not possible to realize his desires. At this time he was [illegible] years old. Through an employment office at El Paso, Texas, he secured work as a laborer on the Santa Fe R.R. Following this ~~work~~ he worked at many odd jobs, mostly ranching in the Southwest. Later he secured work at the Union Pacific; during this he again secured work on a farm in the state of Washington. Eight years ago he came to California, and following about the same line, he secured work as a laborer at the Southern Pacific Co. in Oakland. At present he is [illegible] the company.

Mr. V[redacted] is married and is father of four small children. Besides his early desire to become a high officer in the army he is very much interested in mechanics, especially engines of various types. He also likes music, and has no talent in that line.

Mr. V[redacted] because of his [redacted] small salary, [redacted] and the hardships of supporting a large family, has not [illegible], attend school, while in California. Tho at the present time he would like to study higher arithmetic.

His father was a miner in Mexico. [redacted]

Mr. V[illegible] position has not changed very much since the depression. He has not been able to save, because [illegible]

[illegible] which are long. Not I can just manage to get along.

He thinks and [illegible] covers a very [illegible] of geography and will [illegible] Pettersbridge are often to know.

an

[illegible] scheme have left him just enough to
get along on.

He believed that Genius is more akin
of degeneracy and which [illegible]
[illegible]

and riches are low, but I can just manage to get along on.

The Edwards which covers a new island of agriculture and still increases that fold.

as of richness have left Lin just enough to
get along on.
He believed that America was ahead
of opportunity and will succeed where
fail.

[illegible] [illegible] has left him just enough to get along on.

The Federal and other Agencies are now aware of opportunities and will [illegible] [illegible] [illegible]

[illegible]

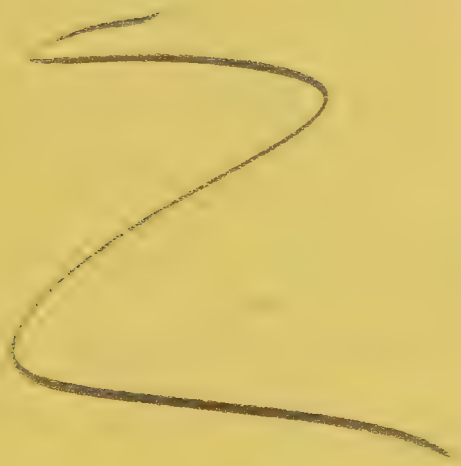
[illegible] a Radical

organization.

and [illegible] have had [illegible] just enough to get along on.

He believed that America is now [illegible] of degeneracy and will bequeathe [illegible] [illegible]

Upper Class



Wrestling

S

W

[illegible]

[illegible]

[illegible]

believe whether any mortal
has heard.

Merchants —
workers etc.

267 D

Not analyzed.

San Francisco, Aug 1.1934

Among the different interviews that I have held with people the conversation seems to invariably drift to economic issues, the viewpoint of the person being interviewed, is more or less consistent with his financial status at the time of the interview. X in particular, a Porto Rican, a man who employed a large crew of his countrymen in his business which was connected with shipping in this city. For some reason or other his business has fallen off until at the present time he is almost bankrupt and with a large supply of equipment on his hands which is valueless to him, he is about to lose what small property he had acquired through years of hard work. The thing in particular that I noticed in this man's recital of his business losses was his trend of thought and conversation along socialistic lines, over a year ago I met and talked to this same man, at that time he was going along with a fair degree of success with his business and at that time as far as I remember he had no criticism to offer on the policies of the country in general or the new deal.

F. A Mexican born in the state of Jalisco, Mexico, came to the United States at the instigation of the Railroad in 1912, was ambitious to learn and better himself and finally went to work in a R.R. shop at San Bernardino and became an expert mechanic. His work was shortened from time to time until the latter part of 1930, he was laid off entirely; from then on he worked at short periods, these periods of work becoming further

[illegible]

[illegible] issues, the [illegible] of the [illegible] being [illegible], in [illegible] with his financial [illegible] on the [illegible]. I in particular, a [illegible], [illegible] developed a large [illegible] of his own [illegible] in his business which was concerned with supplying in [illegible] a [illegible] or other his business has fallen off until at the present time he is almost bankrupt and with a large supply of equipment in [illegible] his hands which is valueless to him, he is at it to [illegible] small property he had acquired through years of hard work. The table in question [illegible] that it belongs to this man's friend of his [illegible] Lopez [illegible] his friend of [illegible] along socialistic lines, over a year ago I met and [illegible] this same man, at that time [illegible] was quite [illegible] of [illegible] with his business and at that time [illegible] remember he had no criticism to offer on the policies of the country in general or the war [illegible].

5. A Mexican born in the state of Jalisco, [illegible] the United States at the instigation of the [illegible] in [illegible], [illegible] traitors to [illegible] and finally [illegible]

apart until at the present time he has been unable to find employment for the past eleven months. When he was reminded that the Mexican Government were colonizing their nationalists and would probably furnish him a plot of ground and the implements to work it, he replied that he would rather be an object of charity in this country than a land owner in his native country. In regard to any ideas he may ~~of~~ have had ~~in regard to~~ of national policies, his reaction was to the effect that he hoped the Government would keep up ~~their~~ its arrangement so that he could resume and continue eating.

The poll of opinion among the different people in different walks of life that I have interviewed reveals a surprising degree of ignorance towards the vast amount of legislature that has been enacted, except where it directly affects them or their personal business or affairs. Although where there has been criticism in the accomplishments of the administration thus far, none of them seemed able to or cared to advance a plan that would work better as a whole, except to their own advantage.

R.V.Armstrong

Period of time covered, week beginning
July 20, 1934 and ending July 30,1934.
Time put in approximately 24 working hours.

ment for the past eleven months. When he was reminded that the Mexican Government were colonizing their nationalists and would probably furnish him a plot of ground and the implements to work it he replied that he would rather be an object of charity in this country than a land owner in his native country, in reward to any items he may ~~of~~ had in regard to national policies his reaction was to the effect that he hoped the Government would keep up ~~their~~ arrangement so that he could remain and continue eating.

The poll of opinion among the different people in different walks of life that I have interviewed reveals a surprising degree of ignorance towards the vast amount of legislature that has been enacted except where it directly affects them or their personal business or affairs, although where there has been criticism in the accomplishments of the administration thus far none of them seemed able to or cared to advance a plan that would work better as a whole except to their own advantage.

E.V.Armstrong

Period of time covered, week beginning
July 5, 1924 and ending July 30,1924.
Time put in approximately 54 working hours.

Jesse Blaney was born in Iowa. His father was in a lumber business. In the other place he was very small and he lived with his family. He was about 12 years old when his father went to Oklahoma. He was a farmer. They lived with them. They went to Oklahoma with a team of horses. They had a farm.

They left the next day after graduating in Southern California and have since lived in 1924 they came to Southern California with a team of horses to work for the Santa Fe. They worked by the Santa Fe for two years and then came to Oakland. They have been here since except for a few trips to see the Great Harvest, and on the farm.

While in Oakland they worked at Lake Merritt. Jesse worked for the P. G. & E. for several years and

She worked in a laundry and
incapable for 3 years. She is
looking on the S.P.R.R. now.

She is short and heavy set,
and very dark. Looks like an
Indian with heavy, stolid features.
She seems fairly intelligent. She can
read and write a little, but is
dull. Tired. She reads much. Is
an Class Unionist and was in the
recent cotton strike. She doesn't
belong to any radical organization.

She and Mrs. Fellows keep a
housekeeping room in West Oakland.
It is furnished with [illegible]
essentials and rents for $7.50 a month.

Harriet [illegible]

Report: [illegible]

I was born in Tezintlan Pue. [illegible] except as long as I remember. [illegible]
When very young I went to a private school and after 14 years I quit. As my father had my older brother in his printing shop as machinist, I was going to be apprentice as printer. [illegible] myself [illegible] things as here. When I went to a dance or to see a friend my sister was with me. We went to friends [illegible] also [illegible] we had a pleasant time.

In my future shop [illegible] was [illegible] as I had a contract for all stationery used by the steamship. When this got upon to be too regular for me and I was about 3 years at the same thing I was asked my father if I could go some place else with his permission. With the consent of my father I went to Veracruz where I went to the big printing shop and there work was [illegible]. As you know all the printing places in Mexico are union shops. I had my vacations paid and went home once a year. After [illegible]

Report Mex.

there I asked for leave and after a month I finally received recommendation. I often wondered if there was so much different work in printing in the United States.

To make sure I left for San Francisco where an uncle of mine was in business. I spent the first week after my arrival in the city of the Golden Gate looking all around. My first job was in the Spanish newspaper, where I earned about the same as in Mexico. I found prices for food much higher here. Office air was such I could not do better. The fire came when I could not speak English. I felt that newspaper work give me a leading. When I was working in a local newspaper I got about twice as much as before. Everything went very fine and I applied for citizen papers as well as for a marriage license. I love the children and have had steady work so far. My wages have been cut but my wife is compelled to pay higher prices. We been raised.

As for my political views I would like to see a some reform goes on and system here. My son was the 3 years and one the 31 four weeks.

Mr. Drey

Report. Six.

The wages for learned bartenders should be within the hard prices and living compared as in this city from $1.50 to $2.00 per hour. All barters should have a system of apprentices. Hard and examinations at the end of 3 to 4 years. This would make good mechanics and manufacture. No outsiders should be allowed with their credentials into unions and union shops. For every boy or girl nothing to turn a trade school should be not compulsory after 14. The girls or boys can be compelled to visit evening schools for at least 10 hours weekly. Their training should go in theoretical instruction according to the trades they learn.

My own opinion is that freedom is misinterpreted and a system is not necessary for it. Prevailing Channel

pa. 1. Ch. 7.

~~Ortiz - Grand St. next to 1st in Richmond~~
Hayward

270

Ortiz is Mexican, a native of Ciudad Juarez.

His father sold tanned cow hides to canneries when Ortiz was four years old. When fourteen his father died so he went to run errands for some soldiers of the Federal forces. "I was conscripted. They gave me a new uniform and I went," he said. When the farms burned and there were not even "tortillas" to eat they lived on "maguey leaves." From there Ortiz runaway to Juarez. He begged at ranches and sold weaving materials. He was given places to sleep by farmers.

"Since I was very small I had heard ~~the~~ a lot about the ~~U.S.~~ United States and it was my plan to come here," Ortiz stated. He did come. His mother had a "strong box"

I

from which he took gold coins and went to San Antonio, Texas. He couldn't find work of any sort. ¶ Finally after a couple of months of "bumming" he managed to get work laying pipes. From this work he earned enough money to go back to Jaurez and get his mother to go "North" with him to follow fruit seasons in different towns.

"We followed the fruit for six years. We had learned to speak a little English because that's all we heard but I have not gone to school in the U.S.," he said, "and when my mother is gone I shall move back to Jaurez."

One day in Madero he met an old Mexican friend of his. He told Ortiz that he was living in Oakland and was making good money. At the

time Ortiz was making $1.50 a day in lettuce fields and fruit orchards, thus when he heard about $3.00 a day in Oakland he immediately decided to come. He found work with his friend at the "tracks" on the Santa Fe line at Richmond.

At present, there are about fourteen families living as neighbors at the tracks who have been friends or relatives in Mexico. I thought they live like the white races. They have many Mexican materials in their home. They still make their chili in a small bowl, about five inches in diameter, which is grooved so that the peppers and tomatoes are easier to grind. A shaped rock is used for grinding at the time. The bowl has three legs on it.

Other Mexican implements are used only occasionaly. Their houses are not well fiped nor attractive, for the men working on the tracks are only making three dollars a day and a lot of this money is supporting at least five people to every dollar.

In spite of the shortage of money they seem to be able to ~~to~~ afford liquor. They have a drink called "tequila" which they drink now. It is ~~very~~ strong and affects them gaily generally but quite the opposite if they should get angry. The young children know this and always keep silent on such occasions.

The families at the track like the ~~U.S.~~ United States. They do not like these "bolillos" who do whatever they want with them, however.

Ortiz still holds to the

Catholic faith but he does not pray. He believes mainly in God. He is superstitious and believes that there are "witches" in Mexico. It is for the reason that he thought he saw witches in Mexico that he has never married. He is now blind in one eye and fears that he will also be blind in the other. His neighbors have taken care of him twice this year while he was ill. His age makes it more difficult to do any thing about his eyes.

He has worked many years in Oakland. During that time his mother died. Every summer he would go back to Mexico but each winter he would return. He has every thing he wants, he claims, and though he formerly decided to go back to

Fourth he has now made up his mind to live here the rest of his life. His small ~~room~~ house with only two rooms is in the midst of his native friends. He has a 30' X 30' corn field from which he sells corn to his Mexican friends. When they first went there the Mexican people used flour to make "tortillas" but it stuck. They learned how to add baking powder ~~to them~~ from the younger people but they did not like "tortillas" made with flour and "sauda". ~~in~~ Therefore, Ortiz started a corn field which he has replanted for eighteen years.

Ortiz thinks it is cheaper to buy in Mexico but harder to use. He said his mother used to live on two "pesos" a day while he was

away fighting. Two "pesos" a day would be a day's earning as a house servant for a family. It was her task to cook the food for the family which generally consisted of frijoles and meat, tortillas and bread, drink and fruit.

Bert Harman

Ruby Lee

FIELD CONTINUITY
MEXICAN POPULATION
SAN DIEGO PROJECT
SUBJECT NUMBER ____

J. Isaac Aceves
Research: _____
Copy: _____

May 7, 1937
No. of words: 1713

VICTOR MORENO

Born on a ranch near Sayula, Jalisco, Mexico, forty years ago, Victor Moreno went to grammar school in that city, and since his early teens he began working as a farm hand at the ranch where four or five generations of the Morenos had been born and died without ever having been away more than fifty miles from the place. The ranch was the property of a wealthy family, also from Sayula, its tenants working the land on crop sharing agreements with the owners. They raised corn and beans as a main crop, but also planted some vegetables for their own use, and lived the carefree life of the back country people, poor but devoid of ambitions.

At 14, Victor Moreno would follow his father's plow sowing the grain on the freshly open burrows, and covering the seeds with a mechanical kick of his sandaled feet, under the radiant heat of the spring sun. From six o'clock in the morning to six in the evening, every day of the week, but Sunday, together they tilled the almost exhausted soil allotted to them; at noon they enjoyed a short rest under a shady tree while they consumed the lunch put up for them by Victor's mother; a few tortillas with chile-beans. At the day's end, after corralling the gentle oxen team, Victor fed them, and joined the family for the evening meal, composed of chile-beans with tortillas and a cup of black coffee.

"After three years of helping my father with his routine work," stated Victor, "I rebelled and told him that I was going to leave them to continue in their life while I would try to find a better field for myself. One of the boys who attended school with me had migrated to this country the year before and had been writing to his folks sending them money and telling of undreamed prosperity in the United States; I read his letters to them and consequently I conceived

the plan of coming here myself, instead of passing the rest of my days in the ranch. My father said I was going to break our family tradition; my mother cried day after day thinking she would not see me again if I departed for a foreign country; but the civil war, then in full swing in Mexico, demanded compulsory military service, and my parents chose my absence from the country to my joining either of the fighting armies.

"Fifty pesos was all the money they could gather for my trip, my parents; but it was enough to pay for my transportation from Sayula to Ciudad Juarez, at the boundary line. I put on my best clothes: as most of the peons in Mexico I wore a big sombrero, bleached muslin shirt, white canvas trousers, and "huaraches" (sandals). An indispensable addition consited of my "zarape," very modest but heavy and warm. Two days of train in third class took me to Juarez. Right at the depot, as if he was expecting me, I met a man who rushed to ask me if I intended to go to work somewhere in this country, and when I told him that that was the object of my trip, he shook hands with me and told me he would help me to carry out my plans.

"Next, my new friend took me, together with two other men, also Mexicans, to a restaurant attended by Chinamen, located just across the railroad yard. There he ordered lunch served to all four, and then said he would take us to El Paso, Texas, where we would be introduced to a man who would give us employment somewhere in the United States. And he did just as he had promised; we rode to El Paso aboard the street car, and when we got off we walked to an office located near the Santa Fe tracks; there we met a man named Zarate who was going to take care of us. He asked us a few questions and wrote some papers, we signed them, and he gave us $5.00 each, telling us to get ready for a trip and be present in his office at sunset. The man we had met at Juarez accompanied us to do some shopping; he acted as our guide and interpreter. It was there that I bought my first pair of shoes.

[illegible]

[illegible] I was [illegible] for a foreign country; but the civil war, then in full swing in Mexico, demanded conscripts (military service), and [illegible] from [illegible] my joining either of the fighting armies.

"Fifty pesos was all the money they could gather for my trip, my parents; but it was enough to pay for my transportation from Saynla to Ciudad Juarez, at the boundary line. I put on my best clothes: as most of the poors in Mexico I wore a big sombrero, diamond muslin shirt, white cotton trousers, and "huaraches" (sandals). An inexpressible addition consisted of my "serape," very modest but heavy and warm. Two days of train in third class took me to Juarez. Right at the depot, as if he was expecting me, I met a man who ranked to ask me if I intended to go to work somewhere in this country, and when I told him that that was the object of my trip, he shook hands with me and told me he would help me to carry out my plans.

"Next, my new friend took me, together with two other men, also Mexicans, to a restaurant [illegible] yard. There he ordered lunch served to all four, and then said he would take us to El Paso, Texas, where we would be introduced to a man who would give us [illegible] We rode to El Paso aboard the street car, and when we got off we walked to an office located near the Santa Fe tracks; there we met a man named Zarelo who was going to take care of us. He asked us a few questions and made some papers, we signed them, and he gave us $5.00 each, telling us to get ready for a trip and be present in his office at sunset. The man we had met at Juarez accompanied us [illegible] acted as our guide and interpreter. [illegible]

"That same evening they took us to the railroad depot; our escort talked a few words with the conductor of a train, and after handing him our tickets, he directed us to the chair-car of a long train; it had fine seats and was more comfortable and more elegant than the first class cars I had seen in Mexico. Another Mexican told me we were bound for Los Angeles, California, where new instructions would be given to us. I began to feel confident and more at ease when I knew that all the passengers in the same car were as I was, under contract to work on the Santa Fe track. I didn't care where I was going nor to what kind of a job I was supposed to be assigned. Everything was fine, and the whole trip was resulting like a dream to me; I was surrounded by many Spanish speaking people, mostly Mexicans newly arrived to this country.

"I must confess to you that at first I had no appetite; when I was not looking through the windows, I was dozing on my very comfortable seat. The other passengers were chatting or napping like me. My only worry of the moment was my big sombrero of which I was pround when in Mexico, but in this country I began to realize that nobody else but me was wearing a hat like that, and much as I liked it when I bought it, I hated it since I became conscious of the attention given by the Americans to my sombrero. I had hid my zarape under my seat, but I couldn't do the same with my hat, so I made up my mind to buy me a soft hat or a cap, the first chance I had. Finally we arrived to Los Angeles where a bunch of us were directed to a cheap hotel located near the depot, and told to wait there for the arrival of a man who was going to be our foreman.

"When he showed up he inspected us as if we were cattle he was buying; he spoke to us in a very funny Spanish, and they told me he was a Greek. Then he picked me, together with five more men, for a section located at Riverside; other groups he chose for other sections, and early next morning I was on

"That same evening they took us to the railroad depot; our escort talked a few words with the conductor of a [illegible] and after [illegible] our tickets, he directed us to the [illegible] car. It was [illegible] and was more comfortable and more elegant than the first class cars I had ever ridden. Another [illegible] we were [illegible] by the Imperial California, where new instructions would be given to us. I began to feel confused and more at ease. I [illegible] property in the [illegible] as I was, under contract to work on the Santa Fe track. I didn't care where I was going nor to what kind of a job I was supposed to be assigned. Everything was fine, and the whole trip was resulting like a dream to me; I was [illegible] in [illegible] this country.

"I must confess to you that at first I had no appetite; when I was not looking through the windows, I was dozing on my very comfortable seat. The other passengers were chatting or napping like me. My only worry of the moment was my big sombrero of which I was proud when in Mexico, but in this country I began to realize that nobody else but us was wearing a hat like that, and much as I liked it when I bought it, I hated it since I became conscious of the attention given by the Americans to my sombrero. I had hid my zarape under my seat, but I couldn't do the same with my hat, so I made up my mind to buy me a soft hat or a cap, the first chance I had. Finally we arrived to Los [illegible] where a bunch of us were directed to a cheap hotel located near the depot, and told to wait there for the arrival of a man who was going to be our [illegible].

"When he showed up he inspected us as if we were cattle he was buying; he spoke to us in a very funny Spanish, and they told me he was a Greek. Then he picked me, together with five more men, for a section located at Wilmerdale; other groups he chose for other sections, and early next morning I was on

my way to my new job, aboard another train. I had had just a glimpse of Los Angeles, but I was astounded by its tall buildings, taller than those of El Paso, Texas, and more numerous. The railroad yard was immense. I forgot to tell you that the man who was selling candy and soft drinks aboard the train, traded an old hat he had on before putting on his cap, for my big sombrero, making me a very happy man.

"That was the beginning of my life in the United States. Five years I spent as section hand with the Santa Fe, and they told me that if I was able to speak a little English they would have made me a foreman. At the very start they gave me half of a box car for living quarters, and the wife of another laborer was going to give me "borde." All the section hands talked Spanish, and I felt kind of at home with them, and the foreman, the Greek, made himself understood by us in our own language. For months and months I couldn't learn a dozen English words, and those I picked up, I couldn't successfully use except with the foreman. I was lonely, but because I could send money to my folks, practically every month, I felt happy. And within the first three pay days I bought me a good suit of clothes for which I paid $15.00; a new hat, two shirts and my first pair of socks.

"The foreman's daughter, living also in the section, was a pretty girl born in this country, and I fell in love with her. The Greek accepted me and we decided, Mary and I, to get married as soon as possible. You know that in Mexico the groom is the one who bears the cost of the wedding and everything connected with his new state; imagine my surprise when Mary told me that her father would take care of all those expenses, including the furniture for our home on wheels. The little money I had saved I used on myself, keeping a few dollars for a rainy day, as they say here. And my wife is to get the credit for my learning the little English I speak now, and she has been wonderful to me. Following her advice I left the service with the Santa Fe and established

my trying one job, almost immediately. I had had just a glimpse of Los Angeles, but I was astounded by its tall buildings, rather than those of El Paso, Texas, and more numerous. The railroad yard was immense. I found it well one that the men were very nice and worked hard, almost the Indian worked as well but for less so, before quitting on his own, for my condition, making me a very happy man.

"That was the beginning of my life in the United States. Five years I spent on section land with Mr. Davis Jr., and then felt as that if I was able to speak a little English that would help me a lot. In the very start they gave me half of a bed and four Italian families, and the wife of another laborer was going to give me "bordo." All the section hands talked Spanish, and I felt kind of at home with them, and the foreman, the Greek, made himself understood in Spanish. For months and months I thought I was a great Spanish and Italian speaker. I soon found out, I certainly was especially as the foreman. I was lucky, however, I could send money to my folks, practically every month, I felt happy. And within the first three pay days I bought me a good suit of clothes for which I paid $25.00; a new hat, two shirts and my first pair of socks.

"The foreman's daughter, living also in the section, was a pretty girl born in this country, and I fell in love with her. The Greek accepted me and we decided, Mary and I, to get married as soon as possible. You know that in Mexico the groom is the one who bears the cost of the wedding and everything connected with his new estate; imagine my surprise when Mary told me that her father would take care of all those expenses, including the furniture for our home on wheels. The little money I had saved I used on myself, keeping a few dollars for a rainy day, as they say here. And my wife is to get the credit for my learning the little English I speak now, and she has been wonderful to me. Following her advice I left the service with the Santa Fe and established

myself with an "storito" (little grocery store) in San Juan Capistrano, which she and I have been operating since then.

"We have had no children, I don't know why. In some way I am glad of it because I have been able to put something aside every month for my elderly mother who, after my father passed away in 1919, has no other means of support. Delia, my wife, herself buys the money orders for my mother, knowing how happy she makes me by doing so. Our business has expanded a little more, and we have had to hire a butcher to wait in the meat market we just opened annex to the grocery department, and a boy who does part-time work for us, evenings, and the whole day Saturday. I want to visit my mother in Mexico; Delia says she is going with me, but I have been postponing the trip, as I hate to leave our small business in Capistrano, in somebody's else hands.

/lc

L 238

San Francisco.

Julio Ozan

American-Mexican, was born about twenty miles from Del Rio Texas. At the time of his birth his father had been in the United Sates about twelve years, all of this time working on a large hog ranch close to Del Rio. He, with his brothers and sisters attended the public school of Del Rio, was somewhat backward in his studies and left school when he was half way through the sixth grade. ~~and~~ As his father had brabched out for himself he found plenty to do and was kept busy at home. When he was seventeen years of age his father died and things went well until three year later his mother married again and dissension in the family finally caused him to leave home. He sold what interests he had in livestock to his stepfather before leaving and had several hundred dollars when he left his home. He went to a small town in the Imperial Valley of California where he had friends, a family who had moved there from near his home in Texas. Arriveing here he purchased a one half interest in a pool hall in the mexican quarter of the town and states that between the games and the illicit profits from bootlegging they were both making money, more money than either one of them had ever had before, ~~but~~ after this had ~~went~~ on for some time they were arrested and he states that before they were through paying attorneys, fines and so forth that their place was closed and they were, or at least he was, practically broke. He had married while at this business and he took his wife and went to Los Angeles where they put what money they had left into a wholesale tamale establishment. ~~but~~ He lasted in this business for a very short time as the competition was too keen and on top of this he became involved with the health authorities so sold out for what he could get and came to San Francisco and sunk what money he had left into another tamale venture; this time on a retail basis in a small lunch room. He says this time he managed to last almost a year but has not paid rent for the last two and half months and is just sitting waiting for the owner of the premises to come and throw him out. He says he has saved enough money out of his original stake to take him back t his home state and as soon as he is closed up in his present location will probably take his wife and go back and try to get some livestock togather and get started on his own again. ~~as~~ He states that he can go out on a small place and live for a few dollars a month and with the rising price of farm commodities, especialy hogs, which business he knows, he thinks he will be able to get started again. He says he has had lots of bright ideas to make money, but he always found out that a milloin other people had thought of the same thing before he did and has come to the conclusion that the only way he is going to get along is to go back to something he understands and work hard for what he gets.

R V Armstrong

Can assimilate away

San Francisco.

those aquéllos

Kavanê 336. 3

three tres

tsûnava 340.13

FRAGMENT

thus asi

h ani 341.3

throw echar

ruθ ê lagàuê (los echaban) 337.7

wθ alá gan (lo echaban) 342.1

w } úluga (lo echaron) 342.5

that I have something to do with the relief agency here in Honolulu and am making a ~~[illegible]~~ check of some kind on their ~~[illegible]~~ economic status. And despite my insistent efforts to show them that I have no connection with the relief work they still harbour the possibility that I am getting them into a corner.

As will be noticed by this and subsequent papers the majority of the portuguese came to the Pacific shores from Hawaii. They came to Hawaii principally in the period 1890 to 1900. A majority of the Spanish on the west Coast came in the following decade 1900-1910 - to the Islands and thence to the pacific Coast --

Why they came in these two periods I did not not find out save for an open inspection of my own -- The portuguese were taken in bulk first - and by 5 to 10 years the real status of conditions ~~[illegible]~~ in the islands had been disseminated among

the people back in portugal and they were naturally more reluctant to follow suit —

The Co's finding not such an available supply of cheap labor to be had large in portugal — turned principally to the rural provinces in spain — andalusia and dalmania for their labor supply. where they were able to promise miracles to similar ignorant peoples, that is — ignorant of conditions in the islands. The above information I obtained from the Spanish Consul in San Francisco.

not, do what was needed for a large ranch they had one in size according to the amount of help.

Nine years of this life on the farm was ended for Consuelo by the death of her mother ~~and the loss of~~ her father's ~~sight~~ blindness. ~~I~~ With what little they had earned she was sent to a girl's school for a short time. Attendance was discontinued in order that she might help her father with hand-craft articles ~~that~~ which were sold on Sundays to the rich families who habitually passed them on their way to church. This labor lasted two years and then her father's death caused her to marry a coal carrier of a nearby mine, although she was only eleven.

The next ten years brought a series of tragic events, namely: the death of her husband and two children from fever, the loss of the cattle because of drought, and the beginning of war in Mexico. At the close of this war Mexican traffic was increasing and drifting northward in search of better conditions. Consuelo too was sent for a better place. Without money it was impossible to get anywhere

so she took the first work she could get — "Gang" dancing at "Cafe Caliente" X. The pay she received was thrown at her feet while she was dancing. Many American people were quite there and Consuela became popular with them, thus making it possible to learn of their language and to speak English. Within six months she had married an American, and at the end of the next six months she was a widow again. Her American husband had taught her some of his business that

of managing a store and restaurant. After his death, she carried on with this work for two years. During this time she took under her wing two more husbands each of whom had been working with her. The last husband was a former employee of the "Bee" of Oakland. The deceased Consuela became back to his old job with him. Consuela then eloped with Frank for the benefit of Mr. Pickard.

Mr. Pickard went to bed for one night, she began to feel ill from the [illegible]

[illegible] to make sure that her [illegible]
daughter felt the same.

Consuella's daughter is being brought up in a Mexican district of an American town. She attends American schools and amusement houses and enjoys buying in American stores. However, her folks and friends, who are Mexicans, do not let her forget for a minute about her nationality. Their homes, churches and stores ~~in their district~~ exhibit many typical mexican arts and tools.

¶ Nearby is a restaurant where they spend many evenings. Four rooms in the back of the dining room are supplied with stone slabs and a few wooden bowls for use as grinding bowls. Mexican women spend hours in these hot rooms systematically grinding, molding and baking. They never wash these implements. Corn is ground in them and the bowl is wiped out. The interior of the dining room is roughly furnished with Mexican-designed curtains, pottery and show cases of Mexican foods. The dishes are heavy and colorful but when the table is set you find that the dishes are not matching but rather are odd pieces.

Most of the houses in the district are unclean. Their dishes and clothes and sometimes their bodies are washed in the same place. They do not use soap for their dishes, and are more particular about the shininess on the outside than the cleanliness ~~on~~ the inside. The outside of a pan is polished with sand used on the palm of hand. If there are many children in the family the mother is not particular about the odor of the place and a broom is a luxury.

What little furniture the poorer houses ~~consist of~~ possess do not lack Mexican taste. Generally along with the bed, table, chairs, and stove that make up the furnishings is ~~there~~ a Mexican shawl, hat, pottery or picture. A few clay models of their people are found on shelves.

Twelve of the homes have segregated rooms for their stone mat and the baking apparatus. It looks like a part of a brick chimney with a sheet of iron on top of it. The dough is baked on this sheet until it puffs into a dough bubble and is then taken off to flatten.

All of the younger people speak English well and some much better than Spanish. They are proud of their English and love to act like Americans. Their folks object to their make-up from drug stores and their ball room dancing. They consider it very vulgar. The small children get no more attention from their elders than do their ~~two age~~ older brothers and sisters. Their day is spent in the streets because yards are too small.

Meal time in the Mexican district is a jolly affair for a visitor. Not knowing how clean the food was that I was about to eat, I asked about it. I found that beans (frijoles) were washed four times and boiled half a day to clean them; a custom which ~~some~~ is used ~~from~~ in old Mexico because of the bugs there. Before a morsel is eaten, each person, including children, speaks to "The Senor" (The Lord). As soon as one person has done so, he starts to eat without waiting for the others. Most of the solid food is not eaten with a fork or spoon but with small pieces of "tortilla bread" which are placed in each hand and scooped out to one of the pieces and put to mouth. Green vegetables

are rare except for cactus. They eat awhile, leave the food on the table, if any is left, and come back at their will to eat more.

The Mexicans feel that they were hit worse than the Americans by the de~~pression~~pression. In the first place, they were never making as much as the American, and their labor was, many times, of such a nature as the former would not do, in ~~such as~~ lettuce and asparagus fields. When economic conditions were below normal naturally the minor jobs were dropped first and the Mexicans being among those of the minor class were dropped. Secondly: It has been their nature, since they left Mexico to do part time work and "follow the work". When there was no work to follow there was ~~there~~, no money. No money meant that they stayed where they were. ~~They~~ Very few were fortunate enough to have a decent living place when this happened. They had no garden room for raising food, no looms for material,

no tools to improve homes, no room to care for the sick (~~as~~ four rooms was considered a large house for two family's of 7 and 9) and no gas, light or fuel. For months this condition lasted. Eventually County Relief helped the situation with food but it was only temporarily. They dared not move for the County did not consider transients, and they could not expect food from charity for very long if they stayed where they were. Since fruit has ranged higher many have gotten back on their feet, yet most of them are still feeling heavily this "depression".

Some of the people of this district want to stay in the same place. The majority, however, plan to return to Mexico. For this reason they do not take part in political affairs except to express their likes and dislikes about leaders as Roosevelt and Rolph. During the strike many lost what little work they did have and the blame for this was put on Roosevelt. They were in

sympathy with the strikers and willingly "struck" when their Co. - "Zing Coal Co." - did so.

One man had the idea that when Rolph became ~~Gov.~~ governor prices were lowered at his command. They couldn't understand "Depression." In spite of lower wages for the working class they felt that "~~cheaper~~ lower prices" was a better condition, for their wages always were low. Six years ago they did not receive half as much food from the County as they did three years ago.

Three people in the whole district take time to vote, and that on a Democratic ticket. Mrs. Agoiteta said that she did so only because she was told to. There is no reason ~~for the affiliation and their coat~~ for their affiliation and they would change at the suggestion of a better friend. Mr. Velley, a near neighbor who had lived there fourteen years could not even tell me the name of the President (He spoke English a lot too.)

In their surroundings they do not try to have better than the rest of their people but about the same. For example, Consuella had a piano in her home and I offered to teach her a few lessons. She did not want this because none of the other girls could. After I offered to help any of them who wanted it she liked the idea. In the "Capilla ~~Mex~~ Bautista Mexicana," which most of the district attended, they stressed the idea of equality so much that they saw no reason why I should not care to live with them.

The collection in the church was contributed upon entrance. There were a lot of nickles in the basket as the two Americans in the audience dropped in a nickle apiece also. Immediately the Mexicans insisted that because we had more money than they, we should give more and they weren't satisfied until we each (~~dropped in another dime~~) added a dime.

But of eight blocks of Mexicans formerly about ten adults can speak English. What's worse — they don't want to. Six adults among them have lived in the same place for twenty years and still cannot even understand English. From this district I selected the one person whom I thought ~~to be~~ the most intelligent and who could understand a little English. All of her neighbors seem to think she is the 'heart' of the district. She, Mrs. Consuella Aguilera, thought that her life in Mexico was just about as hard as the average Mexican.

Consuella was born in Jaunajuata, on a farm which had been tended by three generations of her family. Unlike most of her Mexican neighbors she was the only child in the family, consequently she served as "chore-girl" on the farm. She resented this for she had no time for weaving. Nevertheless, her work had to be done, for Mexicans never hired help. If they did not or could

J. M. Mallon

L98

He is a Mexican. ~~He was~~ born 35 years ago in Mazatlan, on the Pacific part of Mexico.

He ran away from home when he was 16 years old. He worked his way on a tramp steamer to eventually reach these shores. Deserting his ship in S.F., he has been successful in hiding his identity for 19 years.

Unlike most youth who leave home without permission, his is not the tale of an unhappy home life. Quite the contrary, in listening to his story one wonders what forces would lead him at that age to want to leave a good home. Mr. M. relates -

"My parents were well to do in Mazatlan. I was one of only two children in the family. My father owned quite a lot of property in that

brother and I went to school and
our worries ended there.

"At 16 I decided to run away I
had read of the United States and
wanted to get there.

"I had many little trouble — running
a job on a tramp steamer plying
between Mazatlan and San Francisco
I deserted the ship in S.F. and later
secured a job as a porter in a store for
four dollars a week. I worked long
hours (no N.R.A. then). Thus got laid off
for two years at which time I
was earning $10.00 per week. When
the management changed hands I came
a job on a boat going to Honolulu
Here I also deserted and obtained
a job in a sugar refinery. It was
tough work and long hours, but I
was brave and had to stick it

out. I longed to be back on the
Mainland. I managed to accomplish
this — by working my way back.
I was lucky to find work immed-
iately, this time on the Interprets,
doing odd jobs for a Mexican. When
the owner took a liking to me and
I lived in his home I worked there
about eight years during which time
I married a girl of my own nationality.
We set up a home of our own on 22nd
Dupont Street and later became the
father of four children.
The Mexican Stir business was in
demand, the Mexican population in
S.F. was ever increasing, Mexican food-
stuffs were scarce.
I opened a small store of my
own ~~in Broadway St~~ My wife worked

family drifted to California where he had little trouble in securing a position in Gem Valley. ~~and~~ This is the most stupid reasoning known in the world to-day. ~~That~~ The people in that town took upon themselves such a thing as a depression. It meant skins, a trust. ~~That~~ The miners and mine owners have been fair to each other each, willing to give and take and as a result you never hear of strikes or labor troubles of any kind. In contrast to condition there with the Jackson strike where the miners have been closed down for months. ~~The~~ owners ~~being~~ allowed it fill with water, with cunningly in hope of crushing it an understanding. Result The miner and his family all in work the mine owners, have a dead investment and the business man, who depends on the wages of the miners to keep his business going are ready to lock up their doors, all for a lack of a little brotherly love and understanding which works to the advantage of all.

lately was in business and we lived
on a large estate.

"We had four servants on our
home beside several persons who did
odd work around the ~~estate~~ ranch. My father
insisted that my brother and I attend
a convent school, a Catholic institution
managed by priests and sisters. He
was very religious and claimed we
could learn nothing in the public
schools, which are not very well
advanced.

"I despised going to the convent.
Aside from that I had every thing
a boy could want. We actually lived
in luxury. It probably would not
be called that in America but it
was, compared to the way most of the
native lived at that time in Mexico.
I did no work of any kind. My

with me and it proved quite successful
as time passed I became fearful more
into other districts of San Francisco
and I saw the need of opening
another of these stores in what
is now called the Western Addition section
I employ twenty-two people and have
three delivery trucks. Every one speak
of depression but I have had
none. My business has not any
too much competition and of
business keeps on as it has been
I will be independent at 50."

Mr X is quite contented. He
seems to have completely forgotten
his native Mexico. He is quite
sincere in his respect for the
Country and the people he serves

as we want to become it.
We think we have a government
that knows how to save a country.
He is eager on his frame the
way the poor are taken care of
by the Government Relief and
thinks Franklin Roosevelt is the
greatest man living today and
is proud of the fact that he
is one of the best that the
American Citizen
Joe Nelson

he moved to Kansas City, and he
thought they got the proper protection, and
the result of this was losing their money.
Then he did and X got everything he
asked for, but as revolution was important, he
decided before investing any money, to wait
a while. But things instead of getting better
got worse, and those who were to put up
the money backed down, and he says, you
could not blame them, and the whole deal
fell through.

After his partners had been a certain number
of time, and he found he would have to
go to work again to keep his family from
want.

~~So he moved his family~~ they moved to Colorado.
Where he worked in the different mines
for nine years. In one of these mines
the only accident he had was that
his clothes, while he was down
in for many months, but with that
exception, was very healthy.

From Colorado he moved to

Mr. J. says that years ago he bought out the interest of his mining partners in Mexico, and moved to San Francisco, for the purpose of raising money either through stock promotion, or finding it to responsible people, who are in a position to install modern machinery, and make it a paying proposition. He says considerable work has already been done, and there is there in unlimited quantities such as gold, silver, and copper. ~~And it is true that~~ He hopes to make his fortune.

He says that this mining property is all he has left, and that his father, mother and dead a poor man. That all the other lands and cattle, were taken from him when the bank, and not finding that he had died for his generations, were taken and destroyed, and had he and his family remained they would have been destroyed also.

He says the Indian policy for Mexico and her people, but cannot say the same for some of her rulers, who have sworn to power through the strength of a sword and murder.

Mexico to-day the says, has a population of nearly 17,000,000, of these 5,000,000 are Indians, 9,000,000 are what is known as Mistizos, or mixed bloods, and about 2,500,000 are whites. Until recent years almost nothing was done to help the condition of the Mexicans, Indians and Mistizos.

Mr J. Sapp, that under the rule of Diaz a few official of state, church, and the army rulled the land, while the rest existed in slavery. ~~So~~ At the downfall of Diaz many leaders, mostly Generals, fought their way through blood and dictatorship to the Presidency.

By the U.S. and Mexico commencing to war so late as 1927, on the claims of the Americans, that the Mexicans had pertaining to land, and mines was confiscated.

Sapp The cause of the present unrest in Mexico, is religious, ninety per cent of the people are of the Catholic faith. And that any thing may happen at any time

This is the life story of one of the better educated Mexicans. He might not reflect the life of his people as a whole. He has suffered much, the land of his birth has taken every thing from him even his life has not been easy. ~~but he remained.~~ But he finds the people as a Nation, are not to blame. but the few leaders, who brought on all the years of suffering and bloodshed. ~~brought on by selfish ambitious power.~~

Norman D. Philp

Joseph W. Villalon — 2-4-25
Jr. M. — 50 years old (1) 1557

Mr. M. was born in Magoffin, Texas. He was an only child. His parents were comparatively wealthy people in those days.

Mr's mother was a full blooded Spaniard, her folks having come from Madrid, Spain, in the very early days.

His father a full blooded Mexican, had served in the Mexican Federal army from early manhood.

At the time of Mr's father's death, he had attained the rank of Colonel having seen service during the entire Diaz regime and during many revolutions in Mexico's bloodiest period.

Mr had gone to school quite regularly up to the age of 10 when his father succumbed to wounds

II.

Although it paid well the life was very disagreeable. I believed in having a good family, therefore I was not content with my present existence as that of a laborer

NOTA

Puede el Pensador con toda satisfaccion poner sus car-xxx telitos mas bajos, entendido en que jamas imitarémos á susxxxx camaradas, y que antes bien quisieramos fuesen de bronce parax eterno monumento de su necedad é ignorancia.

Mexico: 1825

IMPRENTA DEL CIUDADANO ~~ALEJANDRO~~ VALDÉS

Spec in Lib
Luis Espinosa

YA VOLVIERON PAPATACHO AL COLEGIAL DE LETRAN.

¿SPECTATUM ADMISSI, RISUM TENEATIS AMICI?
(Horat art Poet.)

Muchos bebidos con tezón,
estimulados del vino,
proclamaron á Gabino
por su absoluto patron.
¿Y quien habia de enmendar
la eleccion, tan acertada
por su lengua destemplada,
y flujo en disparatar?

No tengo presente en qué coleccion de anécdotas leí la que con diferencia accidentál de voces, es la siguiente:

Se inquiria en un corrillo, y no de literatos, cuál era el lugar por donde el Sol transitaba al esconderse en el occidente para aparecer al otro dia sobre el oriente. Varias y muy desatinadas respuestas procuraron dar los concurrentes á una observacion de tanto peso; pero una Damisela de estas alumbradillas, satisfizo las dudas de todos diciéndoles. Señores: el Sol vuelve al oriente por el mismo lugar por donde fué al occidente; pero ¿cómo no lo vemos? dijo uno; y ella muy fresca contestó ¿cómo lo hemos de ver, si lo hace de noche?

A muchos parecerá
insulsa la fabulilla;
mas ¿que falta es ésta en tiempo
en que tanta insulséz priva?
(Huerta)

Esta introduccion enigmática dirijida al Virginote Lateranense, va á dar principio á un sueño, donde la fantasia me lo representó en el aspecto mas chocarrero y ridículo. Seame lícito trasladar su imágen, en el modo y forma con que se me ofreció á la imaginativa.

Por mi temperamento melancólico soy propenso á ensueños. En uno de ellos me ví en una espaciosa ciudad, la que recorriendo curioso, me encontré cerca de uno de sus ángulos con una arruinada Quinta, cuyo salon construido en forma de portal daba vista á gran distancia. Eran dentro de él, multitud de

hombres de edad abanzada, de esos que en tal periodo predican la temperancia y sobriedad despues que consumieron lo mas precioso de sus años en la molicie y el placer: de esos que en público parecen tan motigerados y continentes, y en el recinto de sus casas viven sin remordimiento: de esos en fin, que se figuran inaccesibles á los insidiosos attactivos del mundo, que viven en los templos: que reniegan del siglo: que murmuran de los gobiernos: que huyen de la sociedad: que son castos por avaricia, sobrios por necesidad, y continentes por escarmiento.

Tal era la honrada concurrencia que atronaba aquel lugar con voces descompasadas, gritos, heridos, obcenidades asquerosas, sarcasmos insolentes, frases de taberna. Luchaba yo entre la displicencia y la risa al ver una turba de viejos, enloquecidos del vino, briacos hasta el ecseso, ridículamente vestidos, repitiendo á cada instante los tragos y las desverguenzas, Si contemplaba las almas de aquellos mentecatos, no podia mirarlos sin fastidio; mas si les veia la traza, dificil era contener la risa. Pero ¿qué digo? El mismo Heráclito hubiera reventado á carcajadas ¿y quién no lo habria hecho al ver unos viejos de rodastrado sumamente almidonados, vestidos á la antigualla, con la capichola y el chupin, cubriendo la deforme talla de unos setentones) Rodaban los vasos del uno al otro lado, y cuando ya estaban mas calientes con el licor, propuso uno de ellos: que pues aquella solemnidad tendia á la eleccion de su gefe (que tambien lo tienen los insolentes debiendo ya de procederse á sufragar por aquel que mejor pudiese desempeñar tan grave cargo juzgaba oportuno indicar por medio de un discurso la persona digna de ese empleo: que este, era un arbitrío el mas adecuado para rectificar la eleccion, y que nunca por él se acusaria de nulidad.

Un confuso palmoteo acompañado de bostezos, estornudos, y tosidas, fué señal mas espresa de la aprobacion inénu que mereció la propuesta, la que admitida, dijo el orador.

,,Nadie es mas propio para el alto puesto de gefe y patrón de esta asamblea, que aquel que posee la alma grande de D. Hermógenes: que tiene animosidad para ir contra el torrente de la opinion comun, tan á pecho descubierto, que no usa nix del sofisma: que solo hacina impertinencias, dislates, sarcasmos, y blasfemias: que despierto delira: que corrigiendo peca: que enseñando, embrutece, en una palabra; que sin conocer la elocuencia escribe muchas páginas en estilo obscuro, cansado, y mas negro que la misma tinta de que se vale para ~~tincar~~ atacar sus caractéres. Si todas estas prendas, si todas estas dotes se encontrasen coacervadas en un solo individuo ¿habrá uno que le negase su voto?

..... Esopo buscó un hombre á la luz del medio dia con espe-xxx juelos y linterna en la plaza de Atenas, y creo que nuca lexxx halló. Yo he sído mas feliz, porque he encontrado un centauro en la populosa Méjico: he visto un orang-utan: he hallado alxx hombre de Platón: ANIMAL BIPEDS IMPLUME ¿Sabeis quien es? elxx escritorcillo conocido con el nombre de Gabino Baños. ¿Qué,xxx arrugais la ceja? ¿bostezais? ¿decis que no es de vuestraxxxx aprobacion? Pues juro por Baco, que nó, nó hallereis otro igx-xual, aunque se mandasen esploradores de donde nace á dondexxxx muere el dia. ¿Quién, si no Baños podia tener la gracia dexxx acopiar tanto dicterio, sin proferir una razon? ¿quién, si nox él, se habia de distraer tanto del asunto en cuestion, que incidiera en personalidades, esforzándose (aunqne en vano) parax darles el carácter de odiosas? ¿y quién sino el mismo, enxxxxx tiempo de ilustracion intentára apoyar la preocupacion y elxxx fanatismo? Pues todas estas espinosísimas funciones las haxxx desempeñado con rostro sereno, sin temer la censura de unxxxx público sensato. Y quien tiene tan poca verguenza y tantoxxxxx material de injurias, ¿podrá ser desechado del digno empleoxxx para que lo propongo? ¿Dejará de rodar la eleccion á favor de un héroe tan feliz, que si Esopo con mil luces no halló unxxxx hombre: si Salomón con las mas peregrinas duda el invento dexx una muger fuerte, Baños las encontrará á millares en una solax poblacion? ¡Oh tú! Protector de la desunion conyugal. ínclitox martir del fanatismo, impostor del hijo sábio de David, nata y flor de la ignorancia, vive, vive para el apoyo de ésta, yxxxx vive libre de follonazos criticónes,,

,,Y vos, esclarecida asamblea Bacanál, invocad al númenxx de la vid y sufragad por Baños, invistiendolo además por tanxx ecselsas virtudes, con el carácter festivo de PAPATACHO."

No bien hubo cuncluido el orador su arenga, cuando porxxx aclamacion, fué jurado Baños: PATRÓN Y PAPATACHO. Redobláronse los brindis, esforzóse la grita, y se acordó

1. ° Que fuese Baños presentado de Papatacho á presidir y tomar posesion de su empleo

2. ° Que en el centro del salón se colocase su retratoxx con este lema: EL HOMBRE DE PLATÓN.

Aprobados y sancionados estos artículos, vino Baños entre inmensa vocería: colocáronlo en el centro; y no cesban losxxxx beodos de apostrofarlo. Unos decian; viva Gabino Baños:xxxxxx otros, salve virginate defensor del doncellazgo: todos lexxxxx aclamaban, todos le brindaban ¡Tal era el gusto que poseía áxx aquellos aturdidos!.. ¡Cierto que hay sueños que debian serxxx realidades!

.....

PERO VÁ DE SÉRIO.

Contra todo mi genio he usado del estilo mímico y bufonesco para contestar á V. Seor Gabino, ó cualquiera que sea, pues nunca debe un escritor tomar la pluma sin objeto de ilustrar. El desprecio á su fárrago habria sido la mas dignas contestacion; pero ¿cuál sería entre los idiotas la consecuencia de mi silencio? La conviccion á sus razones PRIUS ESTSSE, QUAM TALITER ESSE. V. no tiene razones, desconoce el buen trato, ignora la educacion; y el criterio está muy léjos de ese celebro amalgamado con el error. Por el público á quien profeso el debido respeto, y no por V., á quien como literato lo contemplo en una clase muy ínfima, y como ciudadano, adocenado entre los que nada valen; por el público, repito, á quien venero, y no por V. á quien desprecio, es la siguiente respuesta.

Pone V. como por apodo, que soy practicante de San Andrés. Ni esta es la verdad, ni V. es mi compadre, ni es deshonor ser practicante de San Andrés, ni lo soy en la fecha, por que nunca indiferente á la causa de mi pátria tomé parte activa en ella luego que oí la voz de independencia. La medicina á quien V. llama LÓBREGO CAOS porque no lo entiende, es la ciencia creadora de los gobiernos y el espíritu vivificador de las sociedades. (1) Si esta no posee con evidencia matemática la esplicacion de su fenómenos: si es falible en sus diagnosticos, no es mucho que lo sea cuando en igual caso estan el político, el náutico, y el general en campaña. Si la ciencia de legislar ha llegado al punto de auge en que la vemos, débese sin duda á los sábios fisicos que investigando las leyes del mecamismo, por una de analogia descubrieron la coincidencia de los aforismos médicos con los legales, Valga entre otros el clarísimo Jeremias Bénthan, que dividió y esplicó la ciencia del Estado, en las mismas partes, método y nombres con que los mejores AA. han tratado la medicina. Esta como que se funda en la fisica tiene probadas muchas de sus conclusiones; y la teologia, mas propiamente llamada lóbrego caos, sin el aucsilio de la fé y de la autoridad, sus doctrinas daban vergonzosamente á tierra SCIENTIA DEO no es para el saber limitado de los hombres, sin la revelacion.

El pasage mal traido de D. Quijote con el muchacho Andrés, da á entender todo lo que V. alcanza. El Pensador, respecto de V. no es lo que el imbécil mancebo, respecto del bárbaro Jayán. Si V. quiere adoptar el carácter de éste, con su pan se lo coma; pero advierta, que mas bien le cuadra el de D. Quijote que me aplica, porque se vé en estas refriegas por jurado defensor de las doncellas. Tome el consejo de Sancho, Váyase á casa, Señor, y no se meta en cosas que le

está mal desempeñar.

Si V. es ó nó el mismo Fray Gerundio, léa y reléa su historia, en el chistosisimo Padre, Isla y cotéjese con aquel sin amor propio.

Pero todas estas son bobadas. V. no contesta ninguna de mis reflecsiones ni argumentos: solo habla como pudiera una cotorra; y la única solucion que da á las palabras del cap. XXXI. ver. X. de los probervios ó parábolas de Salomon, es puntualmente un nuevo vigor á todos mis raciocinios, que aun subsisten en pié contra todos los conatos de V.

El doctísimo Cornelio Alápide, cuyos comentarios V. no ha sabido leer, es verdad que se inclina á que el sabio Rey en las palabras citadas se contrajo á las mujeres desposadas ¿pero V. sabe porqué? porque en los tiempos de Salomon no se conocian las instituciones monacales, y asi no pudo hablar de OBJECTO NON EXISTENTE; mas la dificultad de encontrarse una muger fuerte en sentir de Solomon, es por la guarda absoluta de la principal virtud de una casada, como es la castidad. CHALD. (dice Alápide) MULIEREM BONAM; y ya V. sabe: BONUM EX INTEGRA CAUSA, MALUM EX QUOCUMQUE DEFECTU, VATABL, (CONTINUA) MULIEREM MASCULAM; ALLIPROPRIÉ ET GENUINÉ MULIEREM STRENUAM, INDUSTRIAM, HEROICAM (PUTA HEROINAM); ALLII OMNIUM VIRTUTE CUMULATAM. Que esta virtud principal sea la castidad, es inconcuso; ya atendiendo á que sin ella imposible es el BONUM FIDEI en el matrimonio; yá leyendo con meditacion el comento del texto que succede CONFIDIT INEA COR VIRI EUI. CONFIDIT (dice la glosa) ID EST SECURÉ IN UXORE STRENUA CONQUIESCIT COR MARITI QUIA CERTIUS EST NON TANTUM DE EJUS CASTITATE, SED DE EJUS FIDE ET STRENUITATE. De aqui viene el mayor vigor á mis argumentos. Si de la casada que tiene el pábulo necesario en que cebar el apetito mas imperioso, es tan dificil hallar una muger fuerte ¿será cosa tan trivial hallar en docenas, mugeres en los claustros, que ligadas fuertemente con el voto, no se ecsasperen y lo quebranten? ¡Ojalá!

La cita de Santo Tomás está ecsacta; pero no dice lo que V. quiere. El Sto. Doctor no sienta que el matrimonio sea último con respecto á su dignidad, ni podia decirlo sin ser inconsecuente con lo que espone antes en la cuestion LX.; sino que es el último en órden de la recepcion por el hombre, debiéndole preceder aquellos que dispongan con la gracia que es de su esencia la buena inclinacion para las funciones de los deberes del estado. Por eso este Santo Padre coloca al órden y al matrimonio entre los últimos; no por que sean inferiores en dignidad á los que le preceden, pues de este modo la Eucaristía sería ménos que la confirmacion; sino por que cada Sacramento requiere cierto predicamento respecto del que lo recibe, que no se puede tener hasta cierto periódo de la edad y de las circunstancias; y si bien, Santo Tomás antepone

el órden al matrimonio, es como dice el Santo, en razon de que sus usos son puramente espirituales.

He contestado lo que era justo, y he burlado lo mas, como merecía. El Señor bendiga á V. le dé talento, y un adarmexxxx siquiera de verguenza.

S. I. L.

MEXICO: 1825

OFICINA LIBERAL DEL CIUDADANO JUAN CABRERA.

(1) TODO EL CAP 38 DEL ECLESIASTICO ABUNDA EN ESPRESIONES DE HONÔR Á LA MEDICINA Y SUS PROFESORES.

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